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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXXI.

In the first three petitions of the prayer we consider, our Lord teaches us in what manner we are to address our Heavenly Father, in praying for the advancement of his kingdom and glory in the world; thus intimating, as we have heretofore remarked, that these objects are to be regarded by us as of the first and highest importance. But having done this, he dictates three other petitions, in which we are to pray for ourselves—for those favours, or mercies, in which both our temporal and eternal interests are involved.

In the fourth petition, which is "Give us this day our daily bread," we pray, says our Catechism, "That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them"—You ought constantly to keep in mind, my young friends, that you should supplicate and receive the protection and bounties of God's common providence as "a free gift." This is too often neglected or forgotten. The forgiveness of sin, and the saving influences of divine grace, none who know what these things mean, will fail to ask for as benefits, to which, as a matter of right, they have no claim. We have forfeited the favour of God, and to expect its restoration in any other way than one that is purely gratuitous—in any manner but as "a free gift,"—is seen at once to be absurd. But it is not so readily admitted and recollected that by our sins we have also forfeited all *temporal good*—every present enjoyment, as well as all future happiness; and therefore that the very air we breathe, the health we possess, the food we eat, the clothes we wear, in a word, every thing that contributes to our earthly comfort, does actually come to us as "a free gift." Man, by the violation of the first covenant under which he was placed, forfeited life itself, and consequently every thing appertaining to it, into the hands of divine justice. It is through the intervention of Christ the Mediator, that all our earthly blessings are bestowed upon us. His redeemed people receive them in the channel and as the gift of covenant love; and unconverted sinners ought to receive them, as proofs of the divine forbearance, and as affording space, and oppor-

tunity, and a call to repentance. It is said justly, as well as beautifully, by Dr. Watts—

"Our life is forfeited by sin,
To God's avenging law;
We own thy grace, immortal King,
In every gasp we draw."

"Thou shalt remember the Lord thy God, said Moses to the children of Israel; for it is he that giveth thee power to get wealth;" and this injunction is as important and as applicable now as it ever was. Keep it in constant remembrance, my dear youth, that neither talents nor industry will insure you success in acquiring worldly possessions of whatever kind, unless you are blessed and prospered of God; nor will such possessions when obtained render you happy, but rather increase your discontent and misery, if they are not accompanied by those outward circumstances, and that inward state of mind, which God alone can order and bestow.

We ought to be willing to leave it with our heavenly Father, to whom our prayer is addressed, to determine for us what is "a competent portion of the good things of this life." "They that will be rich," says the apostle; that is, they who are bent at all hazards on accumulating wealth, and will never rest unless they obtain it, "fall into temptation and a snare, and into many foolish and hateful lusts, which drown men in destruction and perdition." Considering how much is said in the New Testament of the danger to which wealth exposes the immortal soul of its possessor, we may well wonder at the general eagerness with which it is pursued. Persevering industry and constant economy are duties; and if in the use of these, riches, without an over anxiety for attaining them, come into our possession, we may hope that by the grace of God we may be preserved from abusing them to our own destruction. Yet however obtained, riches always bring with them a weighty and fearful responsibility for their proper use and employment: so that, as a matter of choice, the prayer of Agar should be ours—"Give me neither poverty nor riches—feed me with food convenient for me." This is in perfect accordance with the petition before us—"Give us this day our daily bread." "Bread, says Scott, in commenting on these words—Bread is one principal part of the things which are needful for the body, and is often put for the whole: by the use of this word we are taught to ask only things that are necessary, without craving superfluities; and to refer it to our heavenly Father to determine what things are necessary, according to our station in life, our families, and various other circumstances. All Christians, whether rich or poor, are taught to ask this provision from God; for all depend upon him for it, should receive it as his gift, give him thanks for it, and use it to his glory; whether it come from their estates, commerce, husbandry, professions, labour, or skill, or from the liberality of other men. We are taught to ask it for the day (perhaps with reference to the manna which Israel received fresh every day) and this instructs us to beware of covetousness, to be moderate and contented with a slender provision, and to trust God from day to day" —And thus the poet,

"This day be bread and peace my lot;
All else beneath the sun,
Thou know'st if best bestowed or not,
And let thy will be done."*

* Pope's *universal prayer*—a composition framed on the infidel notion that the "Great First Cause," may be worshipped with equal acceptance by Jews, under the appellation of "Jehovah;" by heathen, under that of "Jove," or Jupiter;" and by Christians, under that of "Lord." Yet this monstrous absurdity does not prevent this composition from containing, like the other moral writings of this eminent poet, many just thoughts, expressed with unrivalled propriety and beauty.

"A little that a righteous man hath, says the Psalmist, is better than the riches of many wicked." To "enjoy God's blessing" with what we possess, is essential to real happiness; and having this, we cannot be miserable, be our providential allotment what it may —"The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Be it your chief concern, therefore, my beloved youth, in all your efforts to obtain wealth, or to rise to distinction, to act in such a manner as that you may humbly hope that the blessing of God will constantly attend you; and endeavour, "having food and raiment to be therewith content." "Seek ye first the kingdom of God and his righteousness, and all these things [of a worldly kind, and necessary for your happiness] shall be added unto you." I conclude what I have to offer on this petition, with the excellent statement of the duties it involves, as given in our larger Catechisms— "We pray in this petition for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of the outward blessings of this life, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them: and be kept from all things that are contrary to our temporal support and comfort."

(*To be continued.*)

THE TRUE IMPORT OF THE TENTH COMMANDMENT.

As all the precepts of the Decalogue are *spiritual* in their import, extending not only to the outward action, but to the inward temper and desires of the soul, it becomes a point of some importance in Theology, to show, if we can, wherein the tenth commandment differs from the seventh and the eighth, and in its *principle* from all the rest.

Pictet's remarks on the point in question, which we translate from his Christian Theology, are the following:—

"To place this matter in its proper light, it must be observed—

That in regard to every action we should distinguish the *exterior action;* the *resolution** to act, on which it depends; and the *motions of the mind* (mouvemens) which precede that resolution. God, in the other commandments, forbids the exterior actions which are bad, and the resolutions on which they depend; but in the tenth commandment, he condemns the *motions of the mind* which precede that resolution.

We ought farther to consider, that there are *three sorts* of mental motions, or of *thoughts*, which precede the resolution to sin. There are thoughts which are no sooner in the mind than they are repelled with horror. Such thoughts make no durable impression on the soul: and *these* first thoughts are not sinful.

There are *others* which make a longer stay in the soul, and which give it a degree of pleasure, although they are eventually rejected; these are the mental motions which the law condemns in the tenth commandment.

There are yet *others*, which abide in the soul, and which obtain the consent of the will. These are the thoughts which the law condemns in the other commandments."

The author subsequently proves and illustrates the justice of these remarks, both from reason and

* By *resolution*, the author appears to mean the full consent and choice of the mind, or will, in regard to the prohibited evil, although it should never result in an overt act.

scripture. His principal scripture proof is the apostle's declaration, Rom. vii. 7—"I had not known sin, but by the law; for I had not known *lust* [*concupiscence* in the margin] except the law had said, Thou shalt not covet"—Ουκ επιθυμησεις. The result is, the tenth commandment forbids *all dallying with temptation*—as sinful in itself, and contrary to the law of God; although compliance with the temptation, even in choice, be ultimately refused.

ON THE USES OF HOLY CONFIDENCE.

From the London Evangelical Magazine we select the three edifying articles which follow:—

Some serious persons seem to think that to walk in darkness and distress, or hang in doubt and suspense, is a more safe state than to rejoice in hope of the glory of God. But are mental clouds and storms better than sunshine and serenity? We dare not admit such a paradox. Paul speaks of strong consolation, and most Christians are in circumstances which not seldom require it. The stewards of Christ's household must not keep back the rich provisions of their Master's country, through fear of their causing a surfeit.

But who are they that have a right to this strong consolation? I reply, those who have fled for refuge to lay hold of the hope set before them in the gospel. Are they persuaded that the divine promises are all true? And do they know that they have passed from death unto life? Why, then, should they not be *always* confident? It is culpable to be so morbidly apprehensive of the abuses of assurance as to lose sight of its many and important uses. Some of these it may not be improper here to specify.

1. A high and holy confidence is of singular use to the Christian, under those afflictions which come immediately from the hand of God.

Sorrow, sickness, and bereavement, may fall very heavily upon a good man, but while he can say the strokes inflicted are painful, but they are all from a Father's hand; he knoweth the way which I take, and when he hath tried me I shall come forth as gold—the troubled passions subside into a calm of patient acquiescence. A weak cordial will not revive and sustain the spirit in a time of anguish and depression. When ready to faint we want strong consolation, and the covenant of grace gives it. In such a season it is our true interest, as well as duty, to take the boon and be thankful. If we refuse to drink either the cup of grief or the cup of comfort, when put into our hand by the best Friend, what is it but dishonouring God, and wronging our own souls?

2. A high and holy confidence is of great use to arm and equip the Christian to meet opposition and reproach in the cause of his Lord and Saviour. The believer is a pilgrim travelling through a wilderness full of briers and thorns—a mariner, steering over a sea replete with rocks, and rough with storms. And will he prosecute his journey or his voyage the worse because he knows that he has an unerring guide, an experienced pilot, a correct chart, and an anchor both sure and steadfast? In our age the rage of intolerance is certainly gone down; but the people of God must expect, in one form or another, the enmity of the world, and the hostility of hell. Now, we venture to assert that nothing can raise the spirit of Christian heroism to such a pitch as a steadfast trust in the great and precious promises of the gospel, joined with a lively sense of our personal interest in them. "Who shall separate us from the

love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, in Christ Jesus our Lord."

3. A high and holy confidence is of eminent use to prepare the Christian for active and arduous duties of every kind.

It has been often said, and still oftener insinuated, that men cannot be free from all doubt concerning both the truth of the gospel, and their own part in the salvation of Christ, without being necessarily led, or at least peculiarly tempted, to indulge in sloth and supineness. The objection, however, implies palpable ignorance of the nature and design of true religion. It is not a system of pains and penalties; and we affirm that love and gratitude, not terror and dismay, are the main springs of Christian obedience. Indulge sloth and supineness! Look to the first and best age of Christianity—to the conduct and spirit of apostles, and martyrs, and confessors. Did the world ever before or since witness such ardent charity and zeal, such fearless magnanimity and courage, such vigorous and self-denying exertions in the service of God? And we know that it was their *lively hope* of immortal bliss which nerved their souls so nobly to act and to suffer in the name of Jesus. If high confidence had a tendency to produce sloth, would Paul have said to the Hebrews, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end?" Would Peter have called his brethren to employ every means and every effort to make their calling and election sure? In giving such exhortations as these, the apostles were so far from wishing to damp the energies, and diminish the labours of the saints, that their chief aim was to stimulate and increase them. But look even to our own times. It is an axiom in philosophy that like causes produce like effects. Let an appeal be made to examples. Are not those men who have the most firm and unfaltering trust in God, the most rich measure of the grace of Christ, the most clear evidence of the love and power of the Holy Spirit, the prime agents in every good work? Every competent and candid judge must admit it. There may, indeed, be a confidence which is high, but not holy; it is the compound of pride, presumption, ignorance, and deiusion, which distinguishes the fanatic or the formalist. But the Christian is never to let down his hope, or lay aside his proof armour, because there are vain pretenders to religion. We cannot spare or part with the strong consolations of the gospel; they are necessary in every age, in every dark reverse, in every painful privation, in every hard conflict, in every great undertaking, in every generous and hallowed enterprise. The Christian who has the largest sense of divine love will be the most anxious to keep his garments unspotted from the world, and to follow that holiness without which no man can see the Lord. J. T.

LETTER TO A FRIEND ON THE DEATH OF HIS WIFE.

I do, indeed, my dear Sir, sympathize with you under your late distressing bereavement, and pray that it may be sanctified to you, and to all concerned. But, in order that it may be so, it is necessary that you take a scriptural

view of the design of our heavenly Father in all such dispensations. God afflicteth not willingly, nor grieveth the children of men; but whom he loveth he chasteneth, and scourgeth every son whom he receiveth. Instead, therefore, of sinking under this heavy stroke, look upon it as a token of God's love to your soul; and seek, by earnest prayer, that the end for which it has been inflicted may be accomplished.

I have no doubt that your beloved * * * * was all you represent her to have been, beautiful, amiable, and affectionate, and that you looked forward to many years of happiness in her endearing society. But I fear, my dear friend, that she was your idol. I fear that she occupied that place in your heart which your God and Saviour should have occupied; and that he, in mercy to your soul, found it needful to remove her, in order that he might teach you to seek your supreme delight in him, and cease to love the creature more than the Creator. Let this view of the matter lead you to cherish your infant with a chastened affection. Beware of entertaining towards her an idolatrous fondness, lest she also be removed to a better world, and you be left a second time to mourn the hiding of a heavenly Parent's countenance.

In reviewing this painful dispensation of Providence, it is a source of much consolation that your beloved partner had been educated in the fear of God, and manifested a respect for the ordinances of religion. I do not, however, like a passage in your brother's letter, in which he says, that if any one ever deserved eternal happiness, she did. I trust, my dear Sir, that your departed wife rested her own hopes on a better foundation; that she looked for salvation only through the atonement of Christ, and anticipated a heavenly inheritance, not as the reward of her own virtuous life, but as the purchase of his redeeming blood. If such were her faith and confidence, she is not lost, but gone before you to an eternity of bliss; and, if you would rejoin her there, you must seek, like her, an interest in the Saviour, and endeavour, by a humble, and consistent, and holy life, to prove to others that you have set your face toward Sion. But while you thus, in obedience to the exhortation of the apostle, add to your faith virtue, and all the various graces of the Christian character, never forget, my dear friend, that in Christ alone can you find acceptance with God, and that through Christ alone can you ever enter heaven. In ourselves we possess nothing whereby we can obtain God's favour; of ourselves we can do nothing whereby we can purchase his forgiveness; but, thanks be to God, that what we could not do for ourselves, Christ has accomplished for us, by finishing transgression, making an end of sin, and bringing in an everlasting righteousness.

Above all, my dear Sir, remember that what you now suffer is the consequence of sin. If man had not sinned, death never would have found a place in this world, nor defaced one feature of its loveliness. From sin spring disease, and pain, and sorrow, and separation. The blood of Christ, however, washes away the guilt of all who believe in his name; and though still liable to suffering and bereavement here, they have a well-grounded assurance that hereafter they shall experience neither. "They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." I am, &c.

H. E.

AN ORIGINAL LETTER OF THE REV. JAMES HERVEY,

Author of the Meditations, &c. Addressed to Miss Palmer, of Bodmin, Cornwall.

Dear Madam—I remember when I had the pleasure of your company at Bideford, you complained of afflicting and evil thoughts; I hope these temptations are much abated, and wish they may entirely leave you. But, in case they should continue, perhaps the following considerations may, by the divine blessing, be of some use, and administer consolation to you. 1st. We should look upon them as intended to show us our own weakness, and convince us of our extreme need of prayer. These are stubborn maladies which no human remedy can reach. None but the great Father of spirits, and Physician of souls, is able to rectify these disorders; to Him, therefore, we should earnestly apply; we are to seek for ease under these troubles, and for deliverance from these burdens, on our bended knees. Fly, therefore, to God. The more these encroach, so much the more give yourself unto prayer. Often pour out your soul before your heavenly Father, who seeth in secret. God, through Jesus Christ, has an ear ever open to hear the complaints of his people. He has an heart infinitely compassionate to pity them, and he alone has a hand almighty to save them. 2d. Hence we should see our extreme need of Christ and his merits. Naturally we see nothing of this great truth. Those especially who have led a life not scandalously sinful are apt to think too highly of themselves; but hence we may perceive that however unblameable our outward conduct may have been, our hearts are deceitful and desperately wicked. Those that have made some endeavours to please God, and keep his holy laws, are too apt to rely on their own imaginary good deeds, and think to recommend themselves to the divine favour by something of their own. But such temptations stain the pride of such high conceits; they convince us that all we do is polluted, that the inward corruption taints all our performances, and leaves us not a single lamb in our own fold without blemish. For such creatures, what refuge is left but to fly to Christ? To him, therefore, let us fly, weary as we are, and he will refresh us. Let us go to *him* with all our unworthiness, and he will pardon us—go to *him* with all our indigence, and he will enrich us. These temptations, however afflictive at present, will be matter of joy in the end, *if* they are the means of bringing you to Christ, and to rely on his all-sufficient merits and powerful intercession. I would, therefore, use this method of comforting my soul in all these distresses, and of strengthening it in all these conflicts—"Though my thoughts are vile in me, yet, blessed be God's free grace, they are also hateful to me. It is of the Lord's tender mercy that they are not my delight, but my burthen. I look upon this as a token for good, and a sweet pledge that he will, ere long, free me from the bondage under which he himself has taught me to groan. Though my thoughts are vile, yet Jesus, my glorious Saviour, has died for their atonement. Be they ever so foolish and base, yet the blood of that slaughtered Lamb is able to make satisfaction for them—to make satisfaction even to the very uttermost. That blood is sufficient to take away the sins of the whole world; how much more to expiate all my guilt! Though my temptations often recur, often vex me, yet they do not assault me so incessantly as Christ makes intercesssion for me. He ever lives to be my Advocate. He pleads my cause with a never-ceasing importunity before the

throne of God. He never forgets, never disregards, the interests of my poor afflicted soul; and surely his intercession will prevail on my behalf. Since Christ prays for me, my faith shall not fail; I cannot sink with such a prop." Thus, Madam, think with yourself; let such thoughts become habitual to your mind, and from such thoughts may you receive abundant comfort, and assure yourself that the Lord Jesus yearns with bowels of everlasting and infinite compassion over all that seek him. The fondest mother, or most indulgent father, cannot pity their own children so as the Lord Jesus pities those that, from the depths of affliction, cry unto him. To his tender care I beg leave to commit you. May he keep you as the apple of his eye, and be your support in every trouble! May his most precious merits be the joy of your heart, and your portion for ever!

I am, Madam, your humble servant, and sincere friend,

James Hervey.

Weston, February 21st, 1746.

THE DUTY OF ZION'S WATCHMEN.

Under the above title, we have before us "*A Sermon, delivered in the Church of Chartiers, on the 16th day of April*, 1833, before the Presbytery of Ohio; by John M'Millan, D. D.

Dr. M'Millan, so far as our knowledge extends, is the oldest minister in the Presbyterian Church. In a note at the end of the sermon, we are informed that he was in his 81st year when this discourse was delivered, and in the 59th of his ministry. He is, in the Presbyterian Church, the apostle of the West—the founder and father of her institutions and establishments there—*there* where he has spent the whole of his long, laborious, and useful ministerial life. He has but very recently ceased preaching regularly to the people of his pastoral charge; and we are glad to know that he is still able to preach occasionally. His warning voice, in the discourse which we notice, ought to be heard with solemn regard; not only by his younger brethren of the presbytery to whom it was immediately addressed, but by every minister of the Presbyterian Church to whom it may reach. The text of this sermon is Isaiah lxii. 6, 7—"*I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*" After an appropriate introduction, the preacher says—

"Faithful preaching and intercessory prayer: or faithful watchmen and prayerful hearers, are evidences of God's favour to the church, and means of obtaining promised blessings for her.

"In treating on this doctrine, I shall endeavour,

"1. To describe the duty and character of a faithful watchman.

"2. Speak a little of the blessings for which we should pray, as mentioned in our text.

"3. Illustrate the nature of intercessory prayer, and its power as a mean, to obtain promised blessings for the church, and then conclude with some practical improvement."

We cannot quote largely from this plain and powerful, and perhaps valedictory address, of an aged, faithful, and, in all respects venerable minister of the gospel of Christ. We shall give one paragraph from the body of the discourse, and the whole of the conclusion—The selected paragraph is fitted to penetrate the heart of every member of our church; especially of those who are at any time called to act as members of its judicatories, from the church Ses-

sion to the General Assembly; and if such warning and counsel as are here given are not regarded, our church is undone. The two concluding sentences ought to be specially noted—The paragraph to which we refer is as follows—

"But how are the watchmen to give warning when the danger threatens the common interests of the church? If the danger ariseth from professed friends within her walls, but real enemies in doctrine or practice, they ought to be treated according to the wholesome rules of the society, which should be observed with steadiness and fidelity, for the peace and purity of the church. Nothing tends more to sink the respectability and weaken the authority of any judicature, civil or ecclesiastic, than to pay little or no respect to the execution of their own laws. What a tarnish to the glory of the church, what a stroke to her interests, should her watchmen twist and turn into every shape, to screen culprits from due censure, and break through necessary regulations for preserving the purity of the church? This will destroy government, weaken confidence, create suspicions, and open the sluices for an inundation of schism and every abomination into the church. How injurious to Christianity, how reproachful to the ministerial character, should ministers of the gospel, like some wanton destroyers, twist and use every sophistical colouring, to evade the force of the law, or the true design of it. At the present day, I believe that the church is in greater danger from those who style themselves peace men, than from all the errors that abound in her, for these generally cast their weight into the scale of the errorists, and thereby not only countenance and encourage them in their errors, but weaken the hands of those who are labouring for the peace and purity of the church. And it is my serious opinion that our church will never have peace and purity in union, until it is purged by discipline of the false doctrines which defile it, and the false measures which distract it."

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In conclusion, the preacher says:

"I shall now proceed to make some practical improvement of this subject, and here, for brevity's sake, I shall address myself in general to my brethren in the ministry, and those who are candidates for that office, and expect shortly to be set apart to it.

I. We may hence see what an important trust is committed to the ministers of Christ, and how difficult in the execution. We are to watch over the heritage of the Lord, and give him no rest day nor night, till he establish, and make his church a praise in the earth. When we consider the malice of earth and hell against it, the subtility of the old serpent, long practised in his diabolical arts, with his many stratagems to take the unwary: the subtility and malice of the enemies he raiseth up against the church, both within and without her walls: the weakness and simplicity of many of the honest citizens of Zion, with the infirmities and inadvertencies of the watchmen themselves: all these things considered, with many others coincident with them, may we not cry out in the language of the apostle, who is sufficient for these things? What man—what prophet, what apostle is sufficient for them? Not all the united force of all that ever stood, or ever will stand guard on Zion's walls, is sufficient for them: no, not though they were assisted by all the power and skill of angels. Verily, if the Lord build not the house, the builders build in vain. If the Lord keep not the city, the watchmen watch in vain. And in our time and situation our work is more difficult, than in many times

and places. The large strides which infidelity has been taking of late years; the more than common abounding of gross and whimsical errors; the profanity and dissipation of many both in public and private life; the formality and security of professors of religion in general; the scattered situation of the watchmen, with the different customs and prejudices of the people among whom they are scattered; the removal of many precious sons of Zion, and few of equal eminence to fill up their places; the watchfulness of enemies to take advantage of our weakness, with the running to and fro of erroneous and designing teachers, all make it an hour of temptation among us. Blessed shall he be that keepeth the word of Christ's patience, that he may keep him from this hour.

2. All these considerations may serve as motives to quicken us to a careful watch in our several posts. To which I shall briefly add a few more.

(1.) However weak and indifferent we are, the Shepherd of Israel never slumbers nor sleeps, and he has promised his presence with his ministers to the end of the world. Let us, therefore, not faint by the way, or be discouraged, but go on in the name of the Lord, and in his strength we shall do all things.

(2.) If we do not awake up, the enemy will take advantage of our slumbers to sow tares, and rejoice in the opportunity, as if the day was all his own.

(3.) The church, for whose safety we are appointed to watch, was loved with an everlasting love, and for her sake heaven emptied itself of its richest treasure: is it much then if we spend and be spent for her? Christ laid down his life for us, saith the apostle, and we ought to lay down our lives for the brethren, or hazard them for their sake. 1 John ix. 16.

(4.) The honour of Zion's King requires it. In no one thing is the glory of God so much interested as in the scheme of redemption by Christ. When God commits a dispensation of the gospel to us, he, in a sense, commits his glory into our hands: and O, shall it be tarnished by our neglect?

(5.) Heaven and hell are awake; heaven for the salvation, and hell for the destruction of the church; and shall her watchmen be dumb dogs, lying down, and loving to slumber? Shall angels fly for her relief, shall devils and wicked men continually plot her ruin? And shall not those who have been nourished at her breasts, and brought up upon her knees, be engaged for her salvation?

(6.) The account we must give to the Chief Shepherd at the great day should excite our watchfulness to save our own souls, and the souls of them that hear us. An awful reckoning it must be, if the blood of souls be found in our skirts. The gain of the whole world cannot countervail the loss of a single soul. If the watchman give not faithful warning, the wicked shall perish in his sin, but his blood, saith the Lord, will I require at the watchman's hand. If he be faithful, though the wicked perish, he saves his own soul. But if he gains the sinner, he saves a soul from death, and covers a multitude of sins. This single thought is sufficient to set all the ministers on earth a running, and put all the angels of heaven upon the wing, to pluck a brand from everlasting burnings, much more to save many.

(7.) The glorious rewards of faithfulness should have due weight upon our minds. Be faithful to the death, saith Christ to his ministers, and I will give thee a crown of life. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Every soul saved

by the instrumentality of a faithful minister, will be a jewel in his crown, and what is infinitely better, a jewel in the crown of Christ.

I shall only add one motive more to excite to faithfulness in the execution of our trust. God's remarkable goodness to us in this land in granting the gospel and its ordinances in a stated way, so quickly after its first settlement; his preservation of the church here from the inroads of the savage tribes; his watering it with the dews of divine influence, and causing it to bud and blossom, and bring forth fruit almost as soon as planted. All these things indicate a peculiar design of providence towards her, and call for peculiar engagedness from us. Above all, the promise of the eternal Father to his well beloved Son, to give him the heathen for his inheritance, and the utmost ends of the earth for a possession, raises our hopes that the Lord may have something peculiar in design for us. Are not these encouraging and quickening motives to our duty under all the evils we feel or fear? Many difficulties we have to encounter, which require much diligence, united with fidelity and wisdom. God tries us, and he will try and chasten us, but he will not leave his work unfinished. Are we to expect, what no other church ever knew, viz: that none of the witnesses of Christ should seal their testimony with their blood? seeing the nature of man is ever the same. Should no bloody Nero be found among us, no Judge Jeffries, no Bishop Laud, and none of their hounds to hunt up the sheep of Christ—Should this be the case, it would be a peculiarity indeed; and it may be so, for peculiar reasons known to infinite wisdom. But should we meet with a storm, God will complete his work; and perhaps a short work will he make of it. Yet, whatever may be the course of divine providence towards us, it is by no means improbable, that America in general, and this western part of it in particular, may be an asylum for many of the sons and daughters of Zion, when God will deluge Europe with blood, to make way for the glory of the latter days. Perhaps the purity of the gospel may remain with us, and this glorious sun may roll back to enlighten the eastern nations. Let us then be faithful and diligent to transmit the gospel uncorrupted down to the children yet unborn. And to all our other honest endeavours, let us add importunate believing prayer, that we may have a treasure laid up at the throne for an answer. Our forefathers laid up a treasure for us while on earth, the fruit of which we have reaped in our day; let us lay up a treasure in behalf of the generation to come.

3. In this exercise let me earnestly request your assistance, men and women, elders and people, and all who have a heart to pray, or who wish and look for the coming of Christ's kingdom. From such have often originated the means of the church's salvation, when they have been neglected by the watchmen. One remarkable instance of this I recollect—when the ark, the means and sign of God's presence, was sent back to Israel from the land of the Philistines, it turned aside to Bethshemesh, a chief city of Priests. And where should the ark find entertainment, if not among the Priests? But they, careless of their duty, and conscious of their guilt, were afraid of the ark of an holy God, which ought to have been their joy, their strength, and their glory; they reject it, and request the men of Kirjathjearim, a city of the wood, to take it to them. These plain country people receive it, and take care of it for many years. And when the Priests in David's time neglected to move the ark according to the directions given in the law,

and Uzziah was struck dead for touching it, David himself, as well as the ignorant or careless Priests, was afraid to receive it, and therefore committed it to the care of Obededom, a plain honest Levite. Obededom readily receives and takes care of the ark, and God blesseth his family for its sake.

We hope the Priests of the Lord will keep his charge. But should they neglect it, let our honest elders attend to theirs. Should they neglect their duty, let honest church members in common awaken up to theirs. But should they neglect the spiritual interests of Zion, let our pious matrons engage in the important cause. If you may not speak in the church, you may pray for her, and unite in praying societies, and with your prayers join pious counsels and instructions, as Priscilla instructed Apollos, and Eunice and Lois young Timothy, of whom Paul gives this honourable testimony, "I have no man like minded, who will naturally take care for your state." This has often succeeded for the church, when all the celebrated labours of the pulpit have failed. In a word, let all unite in praying societies, as the disciples who met at the house of Mary, and Simeon and Anna, and their select band. Let every one wrestle with God in their closets, let them unite for prayer in a congregational capacity, and give the Lord no rest, until he establish, and make his church a praise and a glory in the earth."

From the Christian Observer.

PRAYER.

When up to heaven's loftiest height
  The breath of prayer ascends,
If faith accompany its flight
  The God of heaven attends.

Whene'er a feeble, heartfelt sigh
  Arrests His gracious ear,
He listens to the plaintive cry,
  And wipes away the tear.

Cease, angel choir, your songs of praise:
  A breath disturbs the air:
A care-worn mortal seeks to raise
  The welcome sounds of prayer.

Hark, 'tis a weeping mourner's voice!
  His heart with sorrow bleeds:
Bid his o'erwhelming soul rejoice;
  Bear him the help he needs.

He weeps his dearest earthly friend,
  From sin and pain secure:
Bid him the road to heaven ascend,
  Where friendships still endure.

Temptations dreaded vex his peace:
  Assist him to withstand,
Until the God of grace release
  From Satan's cruel hand.

He dreads to pray, he cannot praise,
  And doubts his bosom tear:
God is a God of wondrous grace,
  And ever answers prayer.

T. G. H.

From the same.

LINES WRITTEN IN THE CHAMBER OF A DYING FRIEND.

Fly, gentle spirit, from a world of wo;
  From scenes of sin and sorrow haste away:
We would not keep thee lingering here below
  From realms unfading, and a brighter day.

But, as we wander on life's darksome road,
  May thy example guide our pilgrim feet,
And light us onward to that blest abode
  Where grief shall cease and friends again shall meet.

For thou hast fought of faith the goodly fight;
  And soon shalt rise, the soul's last conflict done,
And, glory beaming on thy raptured sight,
  Wave thine immortal palm in joy that *Heaven is won!*

W. L. N.

Miscellaneous.

MENTAL SCIENCE.

The Doctrine of Responsibility.

We have used this term for moral obligation and liability to answer for our conduct and character. Whether this be the best term to express our meaning is not very important to be ascertained. We care little for the name or term, provided the things be understood. It is doubtful whether a system of mental philosophy, unaided by revelation, could ever explain the doctrine of moral obligation so clearly, or enforce it so efficiently as to be serviceable in regulating human conduct. The truth is plain, that the mind of man is capable of knowing right and wrong; of approving or disapproving the objects and course of conduct; and acting under the influence of authority and inducement. It is further evident that man is a moral being and a moral agent, and hence prepared to be a subject of moral government. Beyond this, philosophy sheds at best but a dim light. It may infer some probable facts, but certainly it cannot teach. For example, it may infer from the well ascertained character of mind, its faculties and laws of action, that such a being must be under moral obligation to his Maker, that his attributes are the standard of this obligation, that this bond extends to the mind's whole history and action, that some existing relation must be the foundation of this bond or obligement, and that some ennobling end must be in prospect, to justify the relation and the obligation. But we need a revelation from Him who made and governs mind, to guide us in the satisfactory investigation of our moral relations and the obligations under which we act. And beyond all this, over the account which we must render to God and the final result of all human character and action, uncertainty hangs in gloomy shades; and no light but revelation can dispel it. Under the guidance of revelation, morals may be investigated as a science, and the facts ascertained, compared, arranged and defined in their relations. But without this guidance, our way is dark and uncertain. We have not pretended to investigate the doctrine of moral obligation or accountability, irrespective of the facts displayed in the revelation of God. Still we have not pursued this inquiry with a view to establish the doctrine on scriptural grounds, further than the recognition of such facts and philosophical principles as are necessary to the subject. So far as we have hitherto examined, the philosophy of the doctrine stands thus; obligation arises from the relations of moral beings, first to their Maker and moral Governor, and then to each other, all in appropriate subordination and harmonious influence. Those relations are estimated by the primary faculties and circumstances of moral beings, placed under the obligation, and by the character and perfections of *HIM* to whom they are related. The primary faculties are understanding, heart, and will. Men have understanding to know, a heart to feel, and a will to act. They are therefore intelligent, sensitive, and active beings —they are also moral and accountable beings. Moral, because they possess the faculties above enumerated, and principally because that faculty which feels, is a moral faculty. Accountable, because they have a faculty of know-

ing their duty, and especially because they have also a faculty of feeling a sense of obligation. They are capable of feeling and appreciating rewards and punishments: in these respects they are proper subjects of moral government. They have also a faculty of volition, which fits them to act under the influence of obligation. Thus, it will be perceived that men possess all the elements of mind, which qualify them to be placed under moral obligation and to render them accountable agents. But the mere possession of these faculties does not produce obligation, they must be considered in relation to their Maker and Sovereign, to estimate the responsibility. Here we approach the point where philosophy fails us. We are unable to estimate fully, or with any degree of certainty, the attributes and perfections of God, which, from the nature of the case, must be the standard of moral obligation. It is perfectly obvious that moral obligation must arise from the relations of moral beings; and if the attributes of one party be not known, the relations sustained to that party cannot be defined, however fully the attributes of the other party may be known. As our Maker and moral Governor, we must be responsible to God, but the moral perfections of God are necessary to be ascertained in order to estimate this obligation, because the standard of right must be found, not with the obliged, but with the obliging party and in his attributes. The relations must be modified by the attributes of both the parties, and out of those relations arise the moral obligation; but the standard must be in the attributes of him to whom the obligation is due. This philosophy may teach, but beyond this abstract proposition it cannot lead us. We are, therefore, under the necessity of seeking another guide, in endeavouring to ascertain the foundation and standard of moral obligation. The *foundation*, if we may so call that of which we directly predicate the obligation, is the *relation;* and the *standard* is the moral character of those attributes, to which the obliged party is related and bound. The question, therefore, now to be settled is, what is the moral character of those attributes, or what are the attributes of God, which are the standard of moral obligation? After this is answered, the relations may be defined with sufficient accuracy for the present investigation.

We have thought it necessary thus to state the doctrine immediately in connection with the inquiry now made, in bringing the radical principles of mental science to the test of revelation.

The attributes of God, as revealed in the Scriptures, may be classed under his infinity, wisdom, power, and holiness. He is infinite in wisdom or knowledge; infinite in power; infinite in holiness or goodness. The *holiness* of God, which is an attribute of his nature, infinite and unchangeable, must be the standard of right for the universe. Nothing else can be substituted in its place. Power cannot be the standard of right to moral beings. It may be necessary to secure an observance or enforcement of that which is appropriately the standard. But it needs no argument or illustration to show, that power may be wielded against right, and utterly subvert the principles of justice and goodness, if not guided by the attribute of holiness. Nor is it more needful to show that knowledge, though it be infinite, cannot be the standard of right. It may be indispensable to provide for the stability and influence of the legitimate rule of moral obligation. Holiness is the standard to be investigated. So it is announced in the revelation of God

"Be ye holy; for I am holy." 1 Pet. i. 16. See also Lev. xi. 44—45. Chap. xix. 2, and xx. 26.

Of this attribute, called holiness in God, we can form no conceptions, except as guided by the revelation which he has given us. It indicates the purity and rectitude of his nature, an essential attribute, constituting the glory and harmony of all his other perfections. It is that which the Psalmist celebrates as "the beauty of the Lord." Ps. xxvii. 4. Moses celebrates the same in his song, Exod. xv. 11—"Who is like thee, glorious in holiness, fearful in praises, doing wonders?" God is called "the Holy One of Israel," as if Holy were synonymous with the name Jehovah. When Isaiah saw, in vision, "the Lord sitting upon a throne, high and lifted up," he saw also "the seraphim—and one cried unto another, and said, Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory"—Isaiah vi. 3. When John had his vision and saw the company of the redeemed, and heard them sing the song of Moses and the Lamb, one part of that song was, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy"—Rev. xv. 4. We cite these passages to show that the Scriptures represent God as infinitely, originally, and immutably holy in the perfections of his nature. There is not, in such like passages of Scripture, nor do we believe any where else in the Bible, an intimation of some extraneous standard, by which God's actions are ascertained to be holy and right. We once heard a preacher declare from his pulpit, that "holiness in God does not consist in any taste or attribute of his nature"—but in the same discussion said, "holiness in God consists in his doing right." We were then, and we still are puzzled to know what was the preacher's standard of right, or of estimating holiness in God.

We have heard much speculation on the foundation and standard of moral obligation—and have heard the nature of things, the greatest happiness of the universe, alleged as the standard; and we are not able now to remember the half which we have heard absurdly alleged on this subject. Time would be uselessly spent to name and refute the absurd theories which men have advocated and attempted to prove, first by philosophy, and then by the scriptures of truth. The compass of our inquiry leaves them all out of view at present, and brings us directly to the scriptures alone for intelligence on these two momentous inquiries—What is the *standard* of right or moral obligation? and what is the *foundation* of moral obligation? When these two questions are answered correctly, the whole subject is easy.

To ascertain the standard of right or holiness, take the following method. The scriptures represent the ultimate end or object of all God's manifestations and administration to be his own *glory*. "The Lord hath made all things for himself." Prov. xvi. 4. "For of him, and through him, and to him are all things: to whom be glory forever." Rom. xi. 36. "The heavens declare the glory of God." Ps. xix. 1. This sentiment of the Psalmist is recognised in Paul's Epistle to the Romans, i. 20, 21. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they *glorified* him not as God, neither were thankful." Thus the manifestation of God's glory is the object of creation; and the manifestation is so clearly made,

that heathens are without excuse. The same is true of God's providential government. His counsel stands, and he will do all his pleasure. "He hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. ciii. 19. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps. cxxvi. 10. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. xxix. 11. These and such like declarations and ascriptions, which abound in the scriptures, show the glory of God to be the object of his governing providence. In addition we assert, without fear of contradiction, that in all that is said of the scheme of redemption, in its counsels, its development, and execution; in renewing, sanctifying, and saving men, the glory of God is the grand object which Jehovah has published to the universe and will confirm at last in the grand consummation. In this great object the redeemed and the angels of heaven will unite their song of celebration, and ascribe "glory to God in the highest."

Let it now be asked what is the glory of God, according to the scriptures of revelation? When Moses prayed that God would show him his glory, the reply was, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Exod. xxxiii. 19. From this answer it would seem that the goodness of God was his glory. The song of heaven would seem to teach that his holiness is his glory. Other parts of revelation denominate the manifestation of mercy, grace, and judgment, the glory of God. From the whole it is evident that the manifestation of God's attributes or perfections constitutes his glory. But it is also very evident, that the peculiar lustre of all God's perfections is his holiness. This is his glory. To publish, maintain, and illustrate the holiness of all his attributes, is the great object of creation, providence, and grace. This constitutes the loveliness of his character, in which he most delights, and to which he demands the homage of an intelligent universe.

A consideration of no small importance in this examination, is, that sin is every where represented as the opposite of holiness, in its nature and tendency. It is nowhere represented as opposite in its nature to knowledge or power. The most sinful being in the universe is represented as having great knowledge and mighty power, yea, "the Prince of the power of the air, who now worketh in the hearts of the children of disobedience." Now if sin, for which men are condemned, and for which alone they are worthy of punishment, be every where, in the scriptures, represented as opposite in its nature to holiness, is it not irresistibly certain that holiness is the standard of moral obligation? This argument is so plain and conclusive, and its premises are so obvious, that it needs no further illustration. The result of this brief sketch, which might be greatly enlarged, is conclusive that holiness is the standard by which moral obligation is to be estimated. All men are bound to be holy, because God is holy.

The way is now prepared to inquire after the *relations*, which are the *foundation* of moral obligation. We have said the relations, and consequently obligations, may be modified by certain things in the character of the parties. If God is holy, and man has capacities to be holy or sinful, man must be placed in a relation which binds

him to be like his Maker, in his moral character. We have formerly described the faculties of man, and shown that his heart is a moral faculty and constitutes him a moral being. But in order to constitute him a proper subject of moral government, he is made capable of knowing the rule, and capable of acting under its influence. In other words, he is an intelligent being, a sensitive and active being: and with faculties indicated by these expressions, he is a proper subject of government, of praise or blame, reward or punishment. This is the philosophy of the subject. Now what saith the scripture of man? In answer to this question we may refer to the scriptural proof, already stated in former articles, that man has a spiritual and immortal soul, or mind, possessing the faculties of understanding, feeling, and acting—*understanding* to know, *heart* to feel, and *will* to act. It will be at once perceived that one who has understanding, may be required to know; that one who has a heart, may be required to feel; and one who has a will, may be required to act. One thing more only is necessary to fit him for moral government; that is, liberty to act just as he *feels* pleased to act. Such is man—an intelligent, sensitive, active, free agent.

We have before shown the meaning and place of moral freedom; that it consists in the connexion between pleasure and choice; that it is unbroken and essential to moral obligation. All the commands of God imply both freedom and obligation. All the arguments addressed to men in the Scriptures, imply the very kind of freedom which we have described, all the promises and threatenings involve the same facts, and moral obligation cannot bind a man in that wherein he has no freedom. Such are some of the principal elements of mind and its condition, which are necessary to be adverted to as recognised in revelation, and modifying the relations under which man is placed.

It will now be very obvious that such an agent may sustain many relations to Him who made and governs him, and will call him to an account—to the laws and principles of God's government—and to those who are associated with him in action and in destiny. Some of those relations are fixed and unalterable; others are adventitious and temporary. But we have not room to point out all those relations—even if we had the time, and our readers would have patience to read them. A few, however, will be sufficient for the present purpose.

Men are *dependent* on God for their being and well being: and this expresses one relation which is essential to moral obligation. On this topic nothing can be more plain than that as creatures men must be dependent on their Creator; and this relation cannot be destroyed while they exist. But if this relation of dependence could be broken up, and men become independent of their Maker, it would be difficult for us to conceive how they could be under obligation to him. Obliterate the doctrine that men live, move and have their being in God, and the bond is sundered, which binds them to his service. The Scriptures abound with recognitions of obligation, based upon man's dependence. How often was Israel admonished to return unto God, who created them, and to the Lord, who preserved and delivered them? "Hear, O heavens, and give ear, O earth; I have nourished and brought up children and they have rebelled against me." In this relation God's preserving care, his providential favours, his continued goodness, his long suffering kindness and his gracious blessings, are often referred to, for the purpose of en-

forcing obligation. All the commands of God, given for the obedience of men; all the threatenings and denunciations of revelation against the disobedient; all the promises of good to the obedient and believing; all the persuasions of mercy; and, in short, the whole law and gospel, involve and explain obligation as necessarily connected with the relation of men's dependence on God.

Men sustain the relation of subjects to a Sovereign. God is the Sovereign of the universe, and men are subjects, in one province of his empire. We speak now of men as placed under a moral government; or, in other words, a government for the regulation of intelligent moral agents.

God governs, doubtless, the material and irrational universe; the planets, the elements, the irrational animals are all under his control. It is also true that there are laws by which he governs these things, an order in which he disposes of them; but this describes not the government of God over intelligent, moral agents. This sovereignty over minds is a government of laws with their penalties; and of influences consistent with his moral attributes, and with the moral agency of men. As a Sovereign, God has a perfect right to prescribe the rule of men's conduct, including every feeling, investigation and action, from the commencement to the close of life. He has a perfect right to estimate the character of obedience and disobedience, to annex the rewards and penalties, according to his own pleasure. As a Sovereign he forms and places men under such relations to himself and to one another as he sees fit. Nothing can be more certain, or more clearly revealed, than God's sovereign dominion over men, as subjects at his rightful disposal. The fact, in all its length and breadth, is spread over the whole face of the Scriptures; and there can be no doubt that it is easily recognised in the administration of God's government over men. It is needless to cite passages of Scripture to prove what cannot fail to be manifest, in every book and chapter from Genesis to Revelation. The modifications of this relation are also pointed out in the revelation of God to men. The fact, that God has given a revelation to men, establishes the truth that God is Sovereign and men are his subjects.

We have named two relations, which, when united and considered in all their various adjustments, present the case in its scriptural and proper light. Men are *dependent subjects* of God's moral government, and all the subordinate relations, included in this state, are included in the foundation of moral obligation. It is not necessary for our present purpose to trace all these subordinate relations, nor to argue the general question. A mere statement of the case will be sufficient. Throughout the whole Scriptures these relationships are recognised as the basis of obligation; and it is perfectly evident that where no relation exists there can be no obligation.

But this is rather a general view of the subject, in the fully recognised relationship of men, with all their faculties entirely developed. There remains a question of its application to the constitution of man's being. On this point not much need be said. We are prepared to affirm, on principles already established, that men are moral beings in the constitution of their nature, antecedent to all agency, or moral action. The relation is of a dependent moral being to a moral Governor. Obligation supposes something to be done, or acted; and whether it has been done or not, is not the question to be asked in order to settle

the idea of responsibility. Moral obligation arises from the relations of moral beings; and demands a conformity of the one party to the standard furnished by the other party. This demand is modified according to various circumstances of capacity, objects and intelligence. If we suppose the case of an infant, who is without any knowledge of God, or of any fellow creature, and one who has never had a single volition, that is right or wrong, we may illustrate the thought. This infant is a moral being, because it possesses a soul in its nature capacitated to apprehend, feel and choose. No matter how small the point of time may be supposed to be between the giving existence to the soul and the soul's appropriate action. The thought is this, the relations, out of which moral obligation arises, are between the mind and its Maker, or the mind and whatever else may be supposed to claim obligation. They are not primarily relations between actions and God, but between agents and God, and between them as moral beings, dependent subjects of God's government.

We have now only room to state a few things on the *measure* of this obligation. We mean something a little different from standard by measure. Moral obligation may be proved to exist by the relations out of which it arises, and by the character of the perfections to which the relations are sustained; and this is the standard, but the extent may be conceived to be modified by some other considerations. Although standard and measure generally signify the same thing; in this case there is a difference—more, perhaps, in the loose and hasty conceptions of men than in the facts.

It is alleged by some, that *knowledge* is the measure of obligation. We have heard the idea expressed as a maxim, that "knowledge is necessary to the existence of sin." It is also incorporated in the definition, which some men give of sin: it is, say they, "a voluntary transgression of a *known* law." To this doctrine we object. There are sins of ignorance, and opposition of feeling to holiness is sin, whether any law is known or not. The susceptibility or adaptation to be pleased with sin, or to be opposed to holiness, is sinful. Sinning implies action, but sinfulness does not necessarily imply exercise. Knowledge is not therefore the measure of responsibility, although it may increase it, and aggravate sin.

It is also alleged by many that *power* is always the measure of responsibility. In order to make this appear, much is said and written. All the subtilties of philosophy are employed to distinguish between the different kinds of ability; and after all, the application is deceptive and unsatisfactory. We think the case is plain, that a recognition of ability is appropriate and necessary where that identical ability is to be employed in the fulfilment of obligation. But physical power is not employed in the emotions of love, hatred, joy, sorrow and humility. It would be out of place, therefore, to say that men have physical power to love God; and the same of all emotions. On this subject the Scriptures connect power with obligation in many things, but in other things leave it out entirely. Habits of sin are represented as taking away the ability to do good. Jer. xiii. 23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." A man may have an ability to do evil, but none to do good, and yet not be freed from obligation to do good. This is also the fact in the case of fallen spirits, "reserved in everlasting chains, under darkness unto the judgment of the great day."

Paul complained of his inability to do the good he would, and being brought into captivity to the law of sin, not as an excuse, but as a penitent lamentation over his sin. Rom. vii. 7—23. The general principle is stated in strong terms, in Gal. v. 17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." By the *flesh* here none can doubt, from the explanation contained in the 19, 20 and 21st verses of the connexion, that the apostle intended a corrupt principle of action, which disabled men from doing good. The same apostle magnifies the love of God in the following remarkable words, Rom. v. 6. "For when we were without *strength*, in due time Christ died for the ungodly." Again the same inability is repeated Rom. viii. 7. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And Christ said "no man can come unto me, except the Father, which hath sent me, draw him." John, vi. 44. These and such like passages of Scripture are not intended to release men from obligation to be holy, and yet assert their inability in themselves to become so. The result, therefore, is, that men are under obligation to be what they are unable in themselves to become. And we think the whole scheme of salvation by Jesus Christ, and more especially the mission of the Holy Ghost, show the fact, in all its sad and condemning details. If men have ability to fulfil the whole demands of God's law, there is no necessity for the influence of the Holy Ghost.

On the whole, it is safe to abide by the law of God as the measure of obligation. Speculation can never settle the question, or make it binding if it were settled. There must be authority to settle a question of so much importance; and that authority can be found no where else, but in the revealed will of God. Still it may be asked, how it is with the pagans, who have no revealed law? We answer, those without law are a law to themselves; and God has not left himself without a witness to them, so that they are without excuse. Men are created to feel responsibility; they are so constituted that they are not only capable of feeling it, but that they cannot possibly avoid a sense of obligation. They may pervert it, mistake and misapply it; but escape from it they can never. It accords with the constitution of their being, as possessing faculties to understand, feel and choose: and not to feel any sentiment of moral obligation would be violating the principles of their nature, and prove them to have no sense of right or wrong. Talk as long as we may on this point, there is no setting aside this fact; men have a sense of right and wrong, and along with it moral obligation. F.

GERMAN UNIVERSITIES.

The following statement, published sometime since by Professor Robinson of the Andover Theological Seminary, will afford gratifying information to a portion of our readers.

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"The universities of Germany were all founded by the governments of the countries in which they are respectively situated; but up to the time of the Reformation all such foundations, with their rights and privileges, had to receive the confirmation of the Popes. That of Wirtemburg, in 1502, was the first that was confirmed by the Emperor of Germany, and not by the Pope; although the assent of the latter was afterwards applied for.

"At the present day, all the uni-

versities are immediately and entirely dependent on the respective governments within whose bounds they fall. All the professors, and instructers of every kind, are appointed, and generally speaking, their salaries paid, directly by the government; which supports also, or directs, the whole expense of the university, of the erection and repair of buildings, and of the increase of the library and scientifick collection. The writer has not sufficient information to enable him to state with precision what sums are annually appropriated to the support of the several universities, nor even of the larger ones. He only knows that the Prussian government pays annually, on account of each of the universities of Halle and Bonn, the sum of 80,000 rix dollars. The government of Wirtemburg appropriate annually to the university of Tubingen the sum of 80,000 florins. This is exclusive of the expense of a particular institution in the university for the support of Protestant and Catholick theological students; the annual cost of which is from 90,000 to 100,000 florins. The universities do not exist as independent associations, under charters granted by the government; but stand immediately under their control, are regulated by them, and may at any moment be abolished by a decree of the same power which called them into existence.

"*Berlin University.*—This university, although it went into operation only in 1810, has already taken the first rank among the literary institutions of Germany. Situated in the midst of a large and splendid capital, amid a population of 220,000 souls, and supported by the whole influence of a powerful court and government, it has of course had comparatively few obstacles to struggle with. It is located in an immense building, formerly the palace of Prince Henry, the brother of the great Frederick, in the midst of the most fashionable and splendid part of the city. The building is sufficiently large to accommodate the collections in anatomy, natural history, &c., besides furnishing lecture-rooms for the use of all the professors in their turn. This edifice gives a strong impression of convenience and utility; and it was a thought of thrilling interest, when, sitting among three or four hundred pupils, who were drinking in the instructions and the pure spirit of the Gospel from the lips of Neander, to compare its present destination with its former character, when the voice of mirth and revelry resounded through its halls, 'and the harp and the viol, the tabret and pipe, and wine were in the feasts; but they regarded not the work of the Lord."

"It has ever been a favourite endeavour of the King of Prussia, to collect in his university at Berlin the ablest men of the whole country. In this he has not been unsuccessful. The faculties of law and of medicine at present decidedly take rank of all others in Germany; while the philosophical one is in no degree inferior to any other. The theological faculty is abler, and more fully attended, than any other, except at Halle. This arises, in general, not from the greater ability of the professors at Halle—except so far as Hebrew literature is concerned, where Gesenius incontrovertibly takes the first rank—but from two other causes: viz. first, that a very great proportion of the theological students are poor, and Halle is in itself a cheaper place than Berlin, besides having a multitude of stipends and free tables; and, secondly, that Halle is the favourite resort of almost all the followers of Rationalism, who at the present day constitute a very large class among the theological students. Berlin, both as a city and a university, has a decided preponde-

rance to Evangelical Religion, and may be regarded as one of the strong holds of faith and true piety in Germany.

"The theological department contains the names of Strauss, the most popular and eloquent of the court preachers, who lectures on *Homiletics*, or practical theology; Marheinecke, who teaches *Dogmatics*, or systematic theology, and who is a disciple of Hegel, and verges towards Pantheism; Schleiermacher, a man of great simplicity of manners, and one of the deepest thinkers of the day, who wanders at will over the whole field of theology. He has a system of his own, and has many followers. He seems to stand between the Rationalist and the Evangelical party, being, however, more distant from the former than from the latter. It was related to the writer, by Harms of Kiel, that he himself, and several of his acquaintances, had been brought off from Rationalism by the logic of Schleiermacher; but, not being able to rest in the position which he had taken, they had gone forward to embrace the Evangelical doctrines. Neander is the first ecclesiastical historian of the age, and one of the best, if not quite the best, exegetical lecturer on the New Testament in Germany. His great work on the History of the Church is advancing, but with slow progress. Hengstenberg is still quite a young man, and early distinguished himself as an Arabic scholar at Bonn, where he was the editor of the Moallakat of Amrulkeis. At present he is engaged in a work entitled 'Christology of the Old Testament,' which treats of the predictions respecting the Messiah under the ancient dispensation. The first volume was published in 1829. He is also the editor of the *Evangelische Kirchenzeltung*, a work which has done good, although it is generally regarded as too intolerant in its spirit. As a jurist, the name of Von Savigny stands pre-eminent in Germany. In the medical faculty are the names of Von Graefe, Hufeland, Busch, and others. In the various departments of the philosophical faculty, are Hegel, the present prince of metaphysical philosophers in the north of Germany; Encke, the astronomer, who read lectures as a member of the Academy of Sciences; Von Raumer, the historian; Charles Ritter, the celebrated geographer, a pious and most amiable man; Bekker, the indefatigable editor of Greek and Roman classics; Bockh, the Greek philologist, and editor of Pindar; Zumpt, the Latin grammarian; Bopp, the Sanscrit scholar; and a host of others. The whole number of the instructers is usually more than a hundred. The number of students at Berlin, in the winter of 1829–30, was somewhat over 1800.

"*Halle University.*—Halle has claims of peculiar interest in the history of theology, from the circumstance that it was founded, in part at least, through the influence of the pious Spener, in 1694. The first occasion of its foundation was the secession of the jurist Thomasius from Leipsic, with a great number of his pupils, to whom he continued to deliver lectures at Halle. Spener's influence occasioned the appointment of Breithaupt, Anton, and that man of God, Francke, as the first theological professors. Halle, therefore, became the seat of all Francke's exertions, and of that school of piety and deep religious feeling which forms an era in the history of the German churches. Nor was there any want of learning, strictly so called. Francke, with all his active duties, was a distinguished Biblical scholar, for his day; while the name of Thomasius ranks high in the history of German jurisprudence; and the two brothers, I. H. and C. B. Michaelis, as also Cella-

rius, were not certainly inferior men. The tone of piety, however, begun to give way with Baumgarten: and at length the foundations of faith in a Divine Revelation were undermined by Semler. Nesselt, and some others, still regarded themselves as orthodox; and within these few years their contemporary, the venerable Knapp, has closed a long life of unobtrusive but consistent piety. He stood, however, alone; while Rationalism, through the exertions of Wegscheider, the countenance of Gesenius, and the indifference of Niemeyer, had obtained firm footing, and seduced the understandings of the great body of the students.

"The translation of Professor Tholuck from Berlin to Halle, as the successor of Knapp, gave the first occasion for open hostilities. The theological faculty, or at least the principal members of it, protested against his coming, as being notoriously of different views and feelings from themselves, and as having already pronounced sentence against them before a public assembly in London. He came nevertheless; and the amiableness of his manners, combined with his uncommon and unquestionable talents and learning, served in no long time to wear away the violent prejudices which had existed against him. The year, from the Spring of 1828 to that of 1829, he spent in Rome; and then returned to his duties with increased vigour and influence. The difficulties which occurred in Halle the last winter, although neither occasioned nor promoted by himself, turned again for a time the popular current against him; but the excitement has probably ere this time subsided, and we may securely trust that God will here, as every where, overrule all apparent evil for good. In person, Professor Tholuck is slender and feeble —his conversation is uncommonly engaging and full of thought— and although not yet thirty-two years old, he possesses a greater personal influence and reputation than any other theologian of Germany. To an American Christian, who travels on this part of the Continent, Tholuck is undoubtedly the most interesting person whose acquaintance he will make.

"Gesenius is already so well known in this country, that a short notice of him may suffice here. He is also an instance of great precocity of learning; the first edition of his Hebrew Lexicon having been published before the age of twenty-four, his larger Hebrew Grammar at twenty-seven, and his Commentary on Isaiah, which placed him in the first rank of Biblical critics, before thirty-two. His manners have more of the gentleman and man of the world, than is usual with German professors; and a stranger, who should meet him in society, would never suspect that he was a laborious and eminently distinguished philologist; much less the first Hebrew scholar of the age. He has now been several years employed upon his *Thesaurus* of the Hebrew language, and has in the mean time published three editions of his Manual Hebrew Lexicon, the first of which was translated several years since by Mr. Gibbs. He is now occupied with an edition of the Manual Lexicon in Latin, which is to be completed in the coming Spring; and is at the same time making preparations for the more rapid completion of the Thesaurus, the first part of which is already published. Thilo, the son-in-law of Knapp, is highly esteemed as a lecturer on ecclesiastical history and exegesis of the New Testament. Wegscheider is sufficiently known, as the standard-bearer of Rationalism in its lowest forms. The number of students has been increasing for se-

veral years. In 1829, there were 1330; among whom were 944 students of theology, 239 of law, 58 of medicine, and 89 in the philosophical faculty."

EPISCOPAL EULOGIES ON SIR WALTER SCOTT.

The following paper is taken from the *Christian Observer* of August last. We republish it, because, although originally intended as a rebuke to mitred clergymen in the Established Church of England, its scope is as applicable to clergymen in the United States, as in Britain. We have personally known at least one clergyman, who was deeply and lastingly injured, by reading with enthusiastick admiration, the fictions of this admired writer; and we doubt not there are many others—clergymen and laymen, women as well as men, and these not a few—on whom the Waverley Novels have had a most pernicious influence.

To the Editor of the Christian Observer.

I impute it to your having already so often warned your readers against the Waverley Novels, that you appear to have thought yourself absolved, as a guardian of Christian morals, from noticing in either of your last two numbers the public meeting lately held to promote the Abbotsford Subscription, at which no fewer than three Right Reverend Prelates were present, and vied with each other in their eulogies upon the author of Waverley. The Lord Bishop of Exeter adverted to his honourable and noble conduct in regard to the liquidation of his debts; and this, it will be cheerfully admitted, was a just theme of panegyric. But the Bishops of Llandaff and Gloucester were seduced by their literary predilections to tread upon more unsafe ground; not merely eulogising the deceased author for his amiable character, his honourable feelings, and his splendid genius; but for what is a very different and far more important matter, the practical application of his talents. Both these Prelates seem to have felt, in accordance with their Christian profession, that genius is of itself no subject of eulogy; that it is a blessing or a curse, to its possessor and to the world, according as it is well or ill applied; and that, consequently, in order to make out a powerful claim to public gratitude, it must be shown not only that Sir Walter Scott possessed pre-eminent talents, the splendour of which no man denies, but that he employed them in a manner becoming his moral responsibility before God. Thus we find the Bishop of Llandaff saying, in the report of his speech (and none of the three Prelates, up to this hour, has denied the reporter's correctness), that "one circumstance there was on which he would make a passing remark; and that was, the fact, that a man whose works had been written so fast, and were so diversified and voluminous, as those of Sir Walter Scott, had never penned, or at least published, one sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion; it was a remark in which, he believed, all who had read, and derived instruction as well as delight, from those works, would entirely concur." The Bishop of Gloucester, in like manner, is reported to have said, that "he could not refrain from expressing his sense of the gratitude due to the above lamented individual, by every friend to *morality and religion*, for the manner in which he had treated, with reference to *those two objects*, every subject which had come under his pen. What a contrast did he in his works present to his predecessors in the art of novel writing,

and what a strength of moral purpose was observable throughout the whole of his voluminous writings. He had, in fact, converted that species of writing, from a mere idle waste of time, into a source of moral and entertaining instruction; and by his historical fictions had excited a curiosity in the minds of his youthful readers, by which they were induced to inquire into the history, laws, and literature of their native, and of all other countries, whose annals were illumined by the almost magical influence of his pen."

Now I feel constrained to differ from both these Right Reverend speakers in almost every one of their statements. Even as regards a knowledge of the annals of past days, the "historical fictions" of the Waverley Novels, far from being beneficial, have done much prejudice to veracious history, by giving the most false and delusive representations of persons and events. The object of the talented writer was to dress up entertaining stories, and not to pioneer the way for youth to delve into real history. So far from it, the study of his pages is a serious impediment to the study of actual facts; for the mind of the reader, having become prepossessed with plausible fiction, does not easily divest itself of the prejudice, so as to allow it to search out historical truth. Of the author's incorrect exhibitions of history, I need not adduce a more flagrant instance than the irreligious and profane caricatures which he has given of men of whom, with all their faults, "the world was not worthy;" men to whom religion was the first and dearest subject of thought and feeling; men of prayer; men whose Bible was their constant study, and who learned there those doctrines, and those very phrases, which Sir Walter Scott has held up to the laugh and scorn of an ungodly world. How little the highly gifted writer thought of the moralities of veracity, may be learned from his deliberate and oft-repeated denial of the authorship of his novels, continued during many years, and justified by him as necessary self-defence against public curiosity. If a man could thus systematically lie, and defend lying, where convenient, in private life, there is not much trust to be placed upon his accuracy in historical novels, wherever a good story might be made by means of colouring or perversion. He somewhere tells the world, that when he could not recollect a motto suited to his purpose, he invented one, subscribing to it the name of Pope, or Dryden, or any other author that suited his fancy. I see no moral distinction between this literary fraud and the forgeries of Chatterton or Ireland, except that the latter were ashamed of their guilt, while the former treated his as a good jest. I do not mean that Sir Walter Scott would wilfully falsify facts in a regular history, like that of the Life of Bonaparte, or his Tales of a Grandfather; but assuredly there is nothing to lead us to suppose that he felt any scruples in saying what was picturesque, rather than what was true, in his novels. Persons fancy they are improved in their knowledge of history because they gain a smattering of past matters in these pseudo-historical tales; but the plain state of the case is, that they judge of the history by the novel, and not of the novel by the history; and the portraits which they place in their cabinet as authenticated originals, are often, and always may be, merely fancy paintings. The reader may nearly as well imagine that he has a fair acquaintance with Pope or Dryden because he has read a forged citation, as that he has a just notion of historical events or personages because he has read of them in the Waverley fictions.—

In another respect, also, Sir Walter Scott has done great harm to the truth of history, by giving popularity to a species of writing, now to be constantly seen in the pages of some of the magazines and Annuals, in which an historical personage or event is introduced in a manner that involves truth and fiction in an inextricable maze. It were easy to point out many instances in which well-disguised tales of imagination and pretended "passages in the life" of some remarkable man, have been taken for granted as historical facts; and they are likely enough to go down to posterity as such, and to be believed with as much reverence as the conductors of the Morning Watch have shown to the tales entitled "Passages in the Diary of a Physician," in quoting them as undeniable facts corroborating their absurd notions of miracles and I know not what. Sir Walter Scott would have been the first to ridicule, in no sparing terms, the idea that he was a conservator of history, and not a writer of novels.

But besides the gratitude due from the readers of history, both the Right Reverend Prelates add that a similar debt is due from the friends of "religion and morality." This the Bishops affirm, not upon a slight inspection, but upon an intimate acquaintance with "the whole of his voluminous writings." How it is that two Bishops and pastors of Christ's flock should, in these busy and alarmingly critical times, have found leisure to peruse "the whole" of the Waverley Novels with such diligent attention as to be able to attest, in the strongest terms, that "not *one sentence* could be represented as in the slightest degree prejudicial to the interests of morality and religion," is a private concern, not necessary to the discussion of the public question, and only publicly alluded to because publicly avowed. Their Lordships were solemnly admonished in their capacity of priests, and have solemnly admonished others as bishops, and "clearly determined, by God's grace," to "give themselves wholly to the office whereunto it hath pleased God to call them," so that, continues the Ordination Service, "you will apply yourselves wholly to this one thing, and draw all your cares and *studies* this way." There is much more said in the Ordination Service about pastoral "studies;" our Reformers doubtless knowing that trifling reading was one of the most specious snares to a clergyman, for this, among other reasons, that he may hold commerce with idle books without the scandal and the injury to his character which would attend most other frivolous pursuits. "Consider how studious," says the Bishop, addressing the candidates for the priesthood, "ye ought to be in reading and learning the Scriptures," "and how ye ought to forsake and set aside, as much as you may, all worldly cares and *studies*." The reason of these solemn injunctions is traced to the awful responsibility of the sacred office: "Have always printed in your remembrance how great a treasure is committed to your charge; for they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve is his Spouse and his Body. And if it should happen that the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment which will ensue. Wherefore consider," &c.

How forcibly these exhortations to eschew all vain, frivolous, and otherwise than religiously edifying, reading, apply to the bishops of Christ's flock—even more, if

possible, than to less exalted ministers--needs not to be pointed out. At the same time, both justice and charity require that we should not hastily condemn an ordinary elder, much less a father in the church: and as it may be that the two Right Reverend Prelates, in perusing every "sentence" of the "voluminous" Waverley tales, were studying for others, and not for themselves; as monitors, and not novel readers; as men anxious to know what are the peculiar dangers and temptations of the passing day, that they may the better repel them, and drive away error from the flock;—and as, moreover, after this diligent perusal, both of them concur in the opinion that the whole series does not contain one "sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion;" that, on the contrary, they are a source of "moral" as well as "entertaining" instruction; it may be candidly imputed to a conscientious opinion, and not to a dereliction of duty, that the two Prelates were thus employed, viewing their reading as a course of self-denial, and neither considering their time ill-spent nor their example dangerous.

But then comes the question, Are these novels really worthy of these Episcopal eulogies? The present writer cannot claim the merit of having read every sentence in these voluminous works, nor even one-half or one-fourth of the series—in fact, to speak the truth, he has only read here and there a single tale or volume, during the many years of their being before the public; and these only when specially urged to do so by friends who seriously asked his opinion of them, and requested him to peruse a few volumes, in order to correct what they considered a harsh and mistaken judgment. But though he cannot, therefore, compete with those who have read the whole, or the greater part, yet, if the portion which has fallen in his way appeared to him very exceptionable, he violates no canon, either of charity or sound criticism, in arguing from these parts to the whole. There is a great difference in this matter between warning and recommending. A father might feel unwilling to recommend a story-book to his children unless he had read the whole of it; but he might find even in dipping into a few pages sufficient to induce him to prohibit it. If we taste poison the moment we raise the cup to our lips, there is no need to quaff the whole potion in order to prove that it is deleterious. These remarks are offered, because it has been said that Sir Walter Scott's novels have been condemned too hastily and superficially by religious men, who probably have not read one in ten of them: as if a man could not truly aver that he saw another rob an orchard, because he was not acquainted with his whole life and conversation; which knowledge, doubtless, would have been necessary if he had been requested to sign a general testimonial to his character, but was superfluous in attesting a specific fact.

Now the writer of these lines, and many other persons who have looked into considerable portions of the Waverley Novels, but who would not think it right, without a strong call of duty, to devote the many weeks and months requisite for the perusal of the whole of them, have come to a conclusion directly the reverse of that of the Bishops of Llandaff and Gloucester. They have discovered in these tales a mournful absence of any thing like a moral, such as we do not find in the writings of most of the virtuous Heathens themselves, who usually kept in view some supposed good instruction in the midst of their amusement. Sir Walter Scott does not pretend

to do this. He would not, indeed, wilfully deprave society, and his novels stand in honourable contrast to many of the licentious books which disgrace reading-rooms and circulating libraries; but, still, they do not propose to themselves to be ethical treatises; and if they amuse, and do no harm, that morally is the highest praise to which they can aspire.

But they *do* harm. They profane the name of God; they expose religion to contempt, by mixing it up with cant, selfishness, weakness of mind, and hypocrisy; they burlesque Scripture, so that no person familiar with these novels can read the word of God, or hear it read in church or in the family, without being constantly reminded of some ludicrous association. This baneful habit, it is feared, runs throughout the series; for though Old Mortality is the most conspicuous example which has come under the eye of the present writer, yet he sees in other volumes, and in the extracts from them given in the newspapers and magazines, an habitual trifling with Holy Scripture, as if its only value were to make jests upon. Were there no offence but this in the whole set, this were surely sufficient to contradict the assertion that they contain nothing which is even "in the slightest degree" prejudicial to the interests of morality or religion, and that the lamented author deserves the "gratitude of every friend to morality and religion for the manner in which he has treated, with reference to these two objects, every subject which came under his pen." If this be true, great indeed is his praise: his works ought to be found in every school and family library: they might even with advantage be deposited, like the chained Bibles, for popular perusal in our churches: and, above all, the Society for promoting Christian Knowledge, ought long since to have purchased the copy-right, for the sake of diffusing them more widely, at a cheap rate among the people.

These observations have exceeded their intended limit, otherwise a few specimens of particular characters, stories, incidents, dialogues, and remarks, should have accompanied them, in order to guard the public against the evils which may arise from the authoritative statement of the two Right Reverend Prelates, who, as men of candour and literary habits, would surely not object to an opinion so publicly and deliberately given being publicly brought to the test of truth; though with that just respect and moderation of language which the station and character of the deponents fairly claim. The present writer would, however, much prefer that some other person, better qualified than himself, should take up the question, and show, point by point, the evil tendency of these popular productions. The task might lately have seemed superfluous, at least for the sake of most religious persons, who had come to a tolerably well-defined conclusion upon it; but as two Bishops have so deliberately given a contrary opinion, the question is again thrown open, and the young and unstable may be led away into an injurious course of reading, by the deference which they will justly pay to the responsible averments of two Christian Prelates. If various readers of your pages would briefly state what has occurred to themselves in the way of serious objection to these publications, the result of the whole, it is conceived, would be very valuable, without the necessity of any one individual undertaking the ungrateful and unedifying task of perusing the voluminous series. The present writer would readily add his humble quota of remarks; and the religious part of the community would

have the whole question fairly before them, and be able to judge of its bearings.

MONITOR.

The following extract from "The American Quarterly Observer" is a fit article to be read in connexion with the preceding.

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POETRY AND FICTION.

To clear English literature of the drinking influence that pervades it, would be an immense task. Sir Walter Scott is answerable to a heavy charge against him, on the score of the immoral influence of his works from this sole cause.—There are scenes in his novels, which might make the mouth of a hermit water; drinking scenes in great number, where the approbation of the writer to the wassailing and merriment cannot be disguised, and cannot but be exceedingly injurious. To take one of the least reprehensible of his works, Ivanhoe; there is in that volume an admired drinking scene between Richard of England and the feasting friar in the hermitage in merry Sherwood forest, which few of his readers perhaps ever thought of condemning, but whose whole power (and it is very great) goes directly to put "spare temperance" to the blush, and contradict her "holy dictate," and render all her suggestions ridiculous; it tends to make the idea of a drinking frolick a pleasant, and not an immoral thing. Some of these novels, that are exerting a wide and powerful influence over the world, are the very books, which of all others the wild dissipated youth every where would keep open on his table, to give a greater zest to his wine cups and his box of Spanish cigars. The charm of Scott's works, and their excellence in some respects, make this immoral influence most bitterly to be regretted, and sternly to be condemned. If it exists in his works, how much more does it in similar works of minds utterly inferior. What libraries of novels and licentious rhymes have swarmed from the press, composed, most likely, under the inspiration of ardent spirit, and of an influence directly calculated to make the drunkard's appetite burn higher. It is happy that there are not many works concocted, like Byron's Don Juan, from the dregs of Holland gin; it is a curse to the world that there is one. Byron is only one among gifted minds, that, had they not been destroyed by intemperance, would now have been living to bless, at least not to corrupt and curse the world. In the biographies of such men, for instance, in the life of Byron by his brother drinker, it makes one indignant to witness the levity with which this vice is treated, the excuses that are made for it, the veil and pleasant colouring with which its hideous features are disguised.

Burns was a victim of the use of ardent spirit; and multitudes there were of the high and the noble, who would drink with him, and hang upon the wit inspired by the destroying cup, who afterwards left him to perish. In the poetry of Burns, there is much that ardent spirit has rendered grossly immoral; nor has the immorality of his works, nor that of any other licentious genius in the English language, ever been reproved with any thing like the severity it deserves. On the contrary, it is always palliated. And because the biography of men who have perverted into the devil's aid the powers of mind bestowed upon them, has usually devolved upon beings of a kindred spirit, the curse of their depravity has been perpetuated, with scarcely a restraining influence, from generation to generation. What condemnation is too severe, applied

to an apology like the following, for the immoralities of Burns, written by a Scottish lady and incorporated with similar criticism in the life of that poet. "His poetical pieces blend with alternate happiness of description the frolick spirit of the flowing bowl, or melt the heart to the tender and impassioned sentiments in which beauty always taught him to pour forth his own. But who would wish to reprove the feelings he has consecrated with such lively touches of nature? And where is the rugged moralist, who will persuade us so far to chill the genial current of the soul, as to regret that Ovid ever celebrated his Corinna, or that Anacreon sung beneath his vine?" Such language as this, about "the genial current of the soul," (the love of strong drink and debauchery,) reminds us of the affectionate concern of the drunkard, for the reputation of *the good creature*, in his view so cruelly slandered.

Musicians, poets, painters, and statesmen, have fallen victims to this vice, and mainly because all the habits of society have been such as to encourage it. Musick, painting, and poetry, have all been brought under contribution to foster the appetite of the drunkard. The celebrated pictures of Teniers, withdraw the mind's notice from the immorality of their subject, just in proportion to the exquisite humour, originality, and minuteness, with which the scene is delineated. The power of the artist makes the delighted spectator, though ever so temperate, almost wish, for a moment, to be one even of the drinking company on the canvas.

In some of the German and English drinking songs, musick and poetry have been allied in so exquisite a manner, that they would, without any other temptation, be enough to beguile any young and susceptible being into this dreadful vice. Think now of influences like these, passing through society in the pleasantest shapes in which the soul is accustomed to receive her moral impressions! Even if each were very small in itself, combined together their power would be very great.—The temperance reformation will never be victorious, till such sources of the evil as these are utterly cut off. And let it be remembered, that this reformation aims to turn that whole amount of talent and genius, that hitherto in the midst of these influences, has swept onwards in a tide of moral ruin, like a channel where it shall be preserved for the whole world's good, and diffused in streams of benevolence. As in all other ways put together there has not been a greater waste of intellect than by this single vice, so in no other way can there be such a saving of the world's intellect as in the promotion of this temperance reformation.

RECANTATION OF A ROMAN CATHOLICK PRIEST.

The following article has recently appeared in a Philadelphia paper, entitled "The World." In accordance with the wishes of the writer, we readily contribute to its publicity, by giving it a place in our columns.

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The Recantation of a Clergyman withdrawing Himself from the Ministry and Communion of the Roman Catholick Church.

The salvation of my own soul, and a sincere desire for the salvation of my fellow beings, prompt me, first, to break the fetters of prejudice, and, having broken them, to fly to the rescue of my fellow captives who are still under the trammels of Popery. By the grace of God, my efforts may op-

pose an insuperable barrier to the future devastations of Popery in our happy land. Many already have been captivated by the alluring representations of the heralds of Romanism. The exterior of this deadly sepulchre may appear to some, white and unspotted as the truth itself; but he who has penetrated into its dark recesses is appalled at the hideous spectres that are presented to his view, and struck with horror at the victims who lay immolated at the shrine of her soul-destroying system. Dead men's bones, and worse than dead men's bones, their immortal souls, lie in heaps of ruin. The very air of this pestiferous region paralyzes the soul, and deprives her of the activity that is necessary for her escape. The doors of infallibility being closed upon her, she is left to grope her way, hoodwinked by blind obedience, in a labyrinth where every step leads her farther from the light of truth, till, at length, exhausted, she sinks, the unhappy devotee of a blind attachment, or the victim of despair. Eternal praises unto the thrice illuminating mercy of God my Saviour, the mighty power of grace at length broke the bolts of my confinement and set the prisoner free. Enjoying now the freedom with which Christ has made me free, I shall take the liberty of vindicating his glorious cause, by exposing the horrors of Popery to the publick view.

And first, I thus publickly, in the sight of heaven and earth, withdraw myself from the Roman ministry, and from all communion with her church.

It has now been about two years since I left the exercise of the ministry. During the two years previous to my leaving it, I exercised my functions in a parish on the river Raisin, in Michigan territory. The people under my charge were almost wholly French, or, rather, Canadians. I found them, on my arrival amongst them, not only destitute of religion, but a scandal even to human nature. Obedience, however, placed me amongst them, and I began my work. I laboured with unremitting assiduity to convince them of the necessity of regeneration in order for salvation: this was a doctrine they did not comprehend; or, at least, they thought they could be saved without it: Provided they could get the priest to pardon their sins all was well. "*He who hears you* (i. e. the priests) *hears me.*" So firmly persuaded are they that in hearing their priest they hear Christ himself, that, provided they get absolution, they are satisfied. Hence it was that all my efforts and all my prayers for their conversion, were ineffectual. My admonitions, at length, became so insupportable to them, that they resolved to get rid of me, seeing I was a continual opposer of what they considered the innocent diversions of life, and of the liberties which Christians may lawfully enjoy. The innocent diversions were horse-racing, hunting, fiddling, and card-playing, on the Sabbath: and their Christian liberty was the receiving of the Supper of the Lord when I judged them more fit companions for bacchanalians. At one time their fury was so violent that they threatened to pull down the house in which I lived. Finding, however, that their threats were ineffectual, they had recourse to slander. Here they succeeded—although my character was unspotted, and they knew it well, yet the most distant rumour of some foul calumnies are of such a blasting influence, that its effects are productive of consequences that nothing can prevent. This was the fatal stab to my authority: here the miserable group of my opposing champions beat their reveille: this was the standard around which they rallied; the fort from which they shot their poisoned arrows at me. That

I should fall was their determination. Death I feared not, and they knew it. To destroy my reputation, dearer to me than life, was, therefore, their last resource. Like the fell savage who attacks his sleeping victim in the dark, so did they attack my character. Thanks be unto the Lord, the storm which raged has blown me from the moorings where infallibility had chained me to destruction, and wafted me out into the wide expanse of gospel truth, where I can ride in safety. Jesus now directs me on my course, the bright and Morning Star; not the infallibility of Popes and councils. The Word of God is my rule of conduct; not, the Pope says this, nor, the Pope says that. The spirit of His love explains this rule; not the spirit of the Beast. My Father, Abba, is in heaven; not at Rome, in gold and purple, and precious stones. He sits upon a throne of justice, love, and mercy; not upon a *scarlet coloured beast* dyed *in the blood of saints.* The homage that we give him is the homage of the heart; not like the servile kissing of the Pope's bespangled foot. We worship God, not man, nor saints, nor bones. We fear his wrath alone, and stand unmoved at all the roaring of the bulls of Rome. Our hearts, consumed with love, feel not the fiery rage of papal faggots, which, indeed, destroy the body, but waft the soul to God. I shall soon blow the trumpet of alarm, and with St. John cry out, "*Come out of her, my people, and be not partakers of her sins.*" The prophets who have been wont to cry out to their people, "*peace, peace, when there is no peace,*" will soon raise their voice against me, as the Ephesians did against St. Paul, by whose words of truth their traffic in the sale of image-gods was so much endangered. However, I am well fortified against them, by letters written to me by the late Bishop of Cincinnati, and by his vicar, after my relinquishing the pastoral charge at Raisin, and by the Protestant clergy and laity of the same place, and by letters of recommendation of the most flattering description from every place in which I have lived.

After having retired from the exercise of the ministry, my mind was not yet at rest; for, although I had been initiated into many of the mysteries of Popery, still the overwhelming doctrine of infallibility had so subverted my judgment, that reason and conscience sank under the pressure. Although the corruption of the Roman church, and of her ministry, shocked my better judgment, and lacerated every faculty of my soul, the shackles of infallibility held me its captive. I had recourse to prayer; darkness, however, still hovered over my determinations, and I resolved to resume the ministry. I wrote my intentions to a clergyman, bewailing, as I thought, my rashness in leaving what I had been taught to believe was the only ark of safety, the Roman Catholic Church. Having written the letter expressive of my resolution to return into the ministry, I began to hesitate again, and my conscience to reproach me with the admonition of our blessed Lord, "*Having been washed, will you return again to wallowing in the mire?*" In the agitation of my feelings, and, groping along, as it were, in more than Egyptian darkness, I once more had recourse to prayer. I prayed not, as I had heretofore prayed, according to the formality prescribed by Councils, or by Popes, of repeating Paters, Aves, Credos, Confiteors, &c., but from the emotions of my feelings. It was my heart that now prayed, and the Great Searcher of hearts vouchsafed to incline his ear unto me. My soul, now left to the genial influence of the Divine Spirit, spontaneously ascended to the object of her love, and rested

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in him alone. In the effulgence of his smiling countenance, I beheld the mists and horrors with which Popery is surrounded, and, shuddering at the sight, firmly resolved to renounce it. With this view I have made a long and tedious journey from the West, and am come to Philadelphia, for the express purpose of publishing, by subscription, a small work, in which I shall set the subject of Popery in its genuine light. I shall descant upon her doctrine with candour and impartiality, and exhibit to an enlightened public its baneful influence on society. I will prove that she has not one mark to distinguish her as the Church of Christ, but that, on the contrary, she has every mark characteristic of the Beast so particularly described by St. John in the Revelation. It shall be shown that her doctrine is in opposition to itself, contrary to truth, and demoralizing in its effects. Her great bulwark of defence, infallibility, shall be prostrated in the dust; this sacrilegious doctrine is the great vortex in which she swallows up every argument advanced against her, and is the fatal whirlpool in which the conscience of her subjects makes inevitable shipwreck.

May the great Jehovah, to whom alone belongs infallibility, direct the work I have begun; may it redound to his honour and glory; break the iron chain of Papal despotism, and set her captives free.

SAMUEL B. SMITH.

P. S. The writer respectfully requests the Editors of the religious papers, in different parts of the Union, to give the above an insertion.

OBITUARY.

The following obituary article is from "The Torch Light," a newspaper printed at Hagarstown, Maryland. A young minister of the gospel of higher promise than Mr. Fullerton, so far as our knowledge extends, he has not left in the Presbyterian Church. A more particular memorial of a man of such excellence, we should be glad to publish in the pages of the Christian Advocate; and if offered, it will be inserted, with thanks to the writer.

DEATH OF THE REV. MR. FULLERTON.

Hagarstown, September 19.

Died, on Tuesday last, of Pulmonary Consumption, in the thirty-second year of his age, and the ninth of his ministry; the Rev. MATTHEW LIND FULLERTON, Pastor of the Presbyterian Church in this place.

Mr. F. was a native of Greencastle, Pa., son of David Fullerton, Esq., and grandson of the Rev. Matthew Lind, first pastor of the Associate Reformed Church in that village. He entered the ministry in the year 1824, having received his Theological education at the Princeton Seminary. In 1824, he was installed Pastor of the Presbyterian Church in Hagarstown, as successor to the Rev. J. Lind, deceased, his maternal uncle. About eighteen months ago, Mr. Fullerton first felt the approaches of his malady, which continued gradually to undermine his health, and which soon arrested his ministerial labours. He was induced to try the effect of a residence in the West Indies, during the last winter—but all was in vain; in the month of May he returned to his anxious friends, in a condition which forbid the hope of a recovery. We hardly know how to record a suitable tribute to the memory of a man of such various excellencies of character, as were possessed by Mr. F. Not only will the people of his charge, by whom he was beloved with a sincere and heartfelt affec-

tion, experience a loss—the church of Christ, of which he was a highly gifted ambassador, will mourn his removal. He was an able champion for evangelical truth; he was an animated, powerful and eloquent preacher of Righteousness, and "a burning and shining light" among the ministers of reconciliation. The power which he exerted in our society was conspicuous and commanding; and was a presage of more enlarged usefulness as he ripened in years: it becomes us, however, to bow in submission to the purposes of the great Head of the Church, who calls and disposes of, at will, those who labour in his own vineyard. The course of Mr. Fullerton, although short, was bright: already when a mere youth, his praise had been in the churches. His ripening talents, the enthusiasm of his heart, were dedicated to the good of his charge, and their advancement in pure and undefiled religion. If it be cause of sorrow, that a bond of union, which all of them wished to be lasting, has been thus early severed, it is a source of gratulation still, that they have had in his ministry the beginning of his strength, and the freshest impulses of his mind. While our much lamented pastor was, as an instrument, training others for that high career which, beginning on earth, terminates in heaven, he was himself disciplined in the school of affliction. He bore all with exemplary patience, as an example to his flock. Many tender ties have been broken by this painful event—and many hearts are saddened, which can only be soothed by the balm of Christian consolation.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 422.)

The second error of Dr. Miller which we proposed to notice is, the exaggerated representation he gives—not through design, but misapprehension—of the want of literary qualifications in those whom the *New Side* presbyteries licensed to preach the gospel, and afterwards ordained as evangelists and pastors. In pages 7 and 8 of his first letter, he represents them as having

"a disposition to license almost any young man who offered himself, however great a novice he might be, and however defective in literary acquirements, provided he appeared pious."

He states that, with a view to prevent this evil, the Synod in 1734 passed an act, directing that

"young men be first examined respecting their literature, by a commission of Synod, and obtain a testimony of their approbation, before they can be taken on trial by any presbytery. This act, however, though regularly adopted by the Synod, was not duly regarded by all the presbyteries; and especially in one signal instance, adapted by its circumstances to create general attention and deep interest, was openly set at defiance and disobeyed, by those ministers who had distinguished themselves by opposing strict Presbyterial order."

Again, in page 10, he says—

"The *New Side* were plainly wrong, in frequently violating that ecclesiastical order which they had stipulated to observe, in undervaluing literary qualifications for the gospel ministry; and in giving countenance for a time to some real extravagancies and disorders which attended the revival of religion. That the *New Side* men were sensible of having carried to an extreme their comparative disregard of literary qualifications, and of mature theo-

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logical study, was made evident by their strenuous and successful efforts, a few years after they became organized as a party, to retrace their steps, and to establish the college of *New Jersey*."

We apprehend that we have already shown satisfactorily, that the *New Side* men were as strict Presbyterians as their opponents. They did indeed disregard the order of Synod which required that all candidates for licensure should be previously examined by a commission of Synod; but against this order they had from the first solemnly protested, both in their presbyterial and individual character: and considering this, it seems harsh to pronounce that they "violated that ecclesiastical order which they had stipulated to observe;" especially when it is further considered that the Synod were compelled to admit, and did expressly admit, that every presbytery was competent to judge of the qualifications of those whom it licensed or ordained, provided the Westminster Formularies were adopted. We shall presently show by a quotation, that the presbytery of New Brunswick seriously deliberated on the question, whether they were, in the circumstances of the case, obliged *in conscience* to abide by the Synodical order. In fixing the date of the act which was transgressed, Professor Miller has also committed an error of four years—This act was passed, not in 1734, but in 1738; or rather it was in the latter year, that the first measures on this subject were taken, which were not to go into full effect, as was expressly stated, till one additional year should elapse.

But the main point in which we think Professor M. in error, is that already intimated; namely, a representation exceeding the truth, of the want of literary qualifications in those whom the New Side presbyteries licensed and ordained —They did not manifest "a disposition to license almost any young man, however great a novice he might be, and however defective in literary acquirements, provided he appeared pious:" nor did they ever "undervalue literary qualifications for the gospel ministry." The one "*signal instance*" to which Professor M. refers, we doubt not was that of Mr. John Rowland. This certainly was the most signal instance left on record; since it led to the conflict which ensued in regard to this subject, and was deeply influential in producing, ultimately, a division of the Synod. We shall insert the whole of the proceedings of the Presbytery of New Brunswick in relation to this case, as they appear on the records of the Presbytery now before us.

"At a meeting of the Presbytery of New Brunswick, according to the appointment of the Synod, the first time after its being erected into a distinct Presbytery from that of New York, August 8th, 1738, at 3 o'clock, post meridiem, at New Brunswick. * * * * * * * Signified to the Presbytery that Mr. John Rowland desired to be received upon trial in order to his being licensed to preach the gospel; the Presbytery thereon entered upon a serious consideration of the act of last Synod, appointing that young men be first examined by a committee of Synod, and obtain a testimony of their approbation, before they are taken upon trial by any Presbytery belonging to the same; and after much reasoning upon the case, the Presbytery came to the unanimous conclusion, viz. That they are not, in point of conscience, restrained by said act from using the liberty and power which Presbyteries have all along hitherto enjoyed; but that it was their duty to take the said Mr. Rowland upon trial, for which conclusion they conceive they have several weighty and sufficient reasons—The Presbytery entered upon his examination, as to his knowledge in the several parts of learning, and his experience of a work of saving grace in his soul, which he sustained to their satisfaction: after which they ordered him to compose a discourse in Latin upon that subject—Num Scriptura sacra sit divinæ auctoritatis: and a sermon upon Psalm cxxxvii. 5; both to be delivered at the next meeting of the Presbytery, which is to be on the last Tuesday of this instant, upon that account, at New Brunswick." [The Presbytery did not meet till September 1st.]

"Mr. Rowland having delivered his

exegesis and sermon upon the subjects proposed, we could not but highly approve of them; and do further appoint, that he prepare a sermon upon Rom. iii. 24, to be delivered publickly at the next meeting of the Presbytery, which is to be the 7th instant, at Freehold." * * * * *

"At a meeting of the Presbytery according to appointment at Freehold, Sept. 7th, 1738 * * * * * Mr. Rowland opened the Presbytery by a trial sermon, upon Rom. iii. 24. * * * * * The Presbytery came to consider of Mr. Rowland's sermon, and do unanimously approve of it: and now he having gone through all the used full parts of trial, and declared the Westminster Confession of Faith to be the confession of his faith, the Presbytery does freely grant him full license and liberty to preach the gospel of Christ."

If any credit is due to these minutes, the trials of Mr. Rowland for licensure were the same that had been usual in Presbyteries generally, till the period when they took place; and the Presbytery declare their entire satisfaction with the manner in which they were passed. Nor does it appear that he was afterwards regarded as a man of inferior endowments of any kind; although the Synod refused to enroll him among their members, because he was licensed in opposition to their rule. We learned in early life from one who had heard him preach, that he was a most powerful speaker, and instrumental of much good, especially in alarming those who were at ease in their sins; and this estimate of his character is also favoured by what appears on the records of the Presbytery, relative to the appointments which were made him, for a number of years in succession.

We have carefully examined the minutes of the Presbytery of New Brunswick, from the time of its formation in 1738 till it became a member of the Synod of New York, in 1745, and have noted the names of every man whom they licensed during this period—They are as follows—John Rowland, James M'Crea, William Robinson, Samuel Finley, Charles M'Knight, Saml. Sacket, Charles Beatty, William Dean, Daniel Lawrence, and Andrew Hunter. Not one of these was "a novice," nor according to the rate of attainments then usually made by candidates for the gospel ministry, "defective in literary acquirements." Samuel Finley was probably a better scholar than any man in the old Synod, with the exception of Francis Allison and Alexander M'Dowell, and but little, if at all, inferior to them. Most of the others left a reputation for excellence in ministerial qualifications and usefulness, which was fresh and fragrant in the first years of our own ministerial life; and of not one of them did we ever hear a disreputable account or anecdote—for we reckon as nothing a low and slanderous pamphlet which was published with intent to ridicule some of them. Not having access to the minutes of New Castle Presbytery, (the only other *New Side* Presbytery before the formation of the Synod of New York, in 1745,) we cannot note the names of their licentiates during the seven years to which our attention is now confined. Shortly after this period, however, it was the privilege of this Presbytery to license Samuel Davies and John Rodgers, no "novices" surely. As an eloquent and successful preacher, President Davies has had no rival in the American church.

We have been particular in examining the evidence of precipitate licensures previously to the formation of the Synod of New York, because this is the period during which the most flagrant instances of such licensure have always been represented as having taken place. After the Synod was formed, the allegation of deficient literature in candidates for the ministry was still continued, but the charge was general and indefinite, and therefore little worthy

of regard. If any inference relative to the comparative regard shown to literature in the rival Synods, were drawn from the manner in which their records were kept, it would be decisively in favour of the *New Side.* Their records appear in decent volumes, in a fair hand, and in tolerably accurate and methodical statement; while those of the *Old Side* are glaringly deficient in nearly all these particulars, and in some parts are shamefully careless and slovenly, inaccurate and scarcely legible.

We have seen that the members of the first Presbytery that was organized in our country were foreigners, with the exception of one Congregationalist from New England. They were all men of learning, according to the estimate of the times in which they lived. But there probably was not a single grammar school at that time, in the whole region in which they performed their ecclesiastical duties. As early as 1710, a Welchman, by the name of David Evans, was put under the care of a committee of the Presbytery, to be prepared for licensure—After being instructed by this committee for two or three years he was licensed; and probably with less literary attainments than any individual whom the New Side Presbyteries ever sent forth to preach the gospel. The first regular grammar school of which we have any account, was that established at Neshamony, by William Tennent, Sen. (afterwards known by the name of the Log College,) about the time (1717) that the original Presbytery became large enough to be divided, and to take the form of a Synod. From that period till 1738, the year when the rule was formed which required all candidates to be examined by a committee of Synod, Mr. Tennent's establishment had been the *literary fountain*, at which theological students imbibed the classical and other knowledge by which they were prepared for Presbyterial trials. In the mean time, Francis Allison, afterwards Dr. Allison, arrived from Ireland—He appears to have arrived in 1735, but his name first appears on the Synodical records in 1737. He was eminently a classical scholar—a graduate of the University of Glasgow. He doubtless wished to raise the scale of literary qualifications in candidates for the gospel ministry—observing how inferior they were to those he had been familiar with in Scotland and Ireland. He established a school under his own supervision, and obtained for it Synodical countenance and patronage; and we have little doubt, although the records do not show it, that he was the projector and penman of the rule so offensive to the New Brunswick Presbytery. *Here*, we have not a doubt, was the radical cause of the conflict which ensued, and the acrimony which attended it. The Tennents and their particular friends, viewed this new rule of Synod as implying dissatisfaction with the manner in which preparation for the gospel ministry had long been made in the Log College; and they were indignant at the unjust imputation which they thought was cast upon them and their favourite institution, by this new measure. Personal rivalry also, as literary instructers, between the Tennents and Dr. Allison, we fear, had its influence in embittering the controversy. The result was, that the Tennents and their supporters determined to go on as they had long been accustomed to do—not in licensing novices, which they had never done, but without insisting on raising the demand for literary qualifications, when the cry for preachers of the gospel was loud, general and importunate. After a while, however, they probably did raise their standard

of literary attainments. The school at Fog's Manor, under Samuel Blair, (a scholar of the elder Tennent,) that at West Nottingham under Mr., afterwards Dr. Finley; and that at Elizabethtown, under Mr. Dickinson, out of which grew the college of New Jersey, produced scholars of no inferior order. On the other side, the school at New London, under Dr. Allison, afterwards transferred to Newark, Delaware, and put under the care of Mr. M'Dowell, (Dr. Allison being removed to Philadelphia, as Rector of an Academy, and afterwards Vice Provost of the College there,) endeavoured to carry into full effect the rule of the Synod, which aimed to increase the literary qualifications of ministers of the gospel in the Presbyterian church. That the candidates for licensure who came out of these latter establishments were *generally* better scholars than those that proceeded from the rival schools of the *New Side* Presbyteries, must, we think, be admitted; but its admission by no means implies that the literary attainments of the pupils of the latter were low and mean. Such was not the fact; nor did the efforts made to establish the college of New Jersey imply this fact. That institution was established with a view to *facilitate* education, as well as to *improve* it. To improve it was indeed an object; for in none of the private schools that have been mentioned, could a full course of liberal education be obtained: and doubtless it was gratifying to the *New Side* clergy to be able to raise the qualifications of their candidates for the ministry, not only to a full equality with that of their rivals, but to a superiority over them. But after a careful investigation of the subject, we verily believe that at no one period did the *New Side* Presbyters license men of as slender literary acquirements as are now made by many who receive licensure in the Presbyterian church,* and some of whom we have personally known as students of the Theological Seminary at Princeton. We have never advocated or favoured the introduction of men into the ministry without literature—literature, to a considerable extent, of a solid kind—but there is more reason to insist strenuously on its possession now, than there was in the early periods of our church: and we regard it as among the many reforms which the state of our church most loudly calls for, that effectual measures be taken to prevent the introduction of the veriest sciolists into the sacred office of the gospel ministry. Let us employ our zeal in correcting present evils, rather than in censuring those of less magnitude in the infant age of our church.

From a long digression, we now return to state, that the great schism we have been contemplating, resulted in favour of strict Presbyterianism. We have already had occasion to remark, that it became necessary for both Synods to satisfy the publick that they had not abandoned either the creed or the form of government of the Presbyterian church, and that, in this respect, the opposite parties acted as sentinels on each other. We think there is reason to believe that the Synod of New York, which contained a greater number of those who had received a congregational education than that of Philadelphia, was, from the circumstance we have mentioned, as well as from the intercourse which they found it necessary to cultivate with the Dutch church in this country, and with the General Assem-

* We were told by a member of the last General Assembly, that in the region from which he came, it is very common to license men to preach, whose whole training for the gospel ministry, both literary and theological, is completed in the space of three years—sometimes in less.

bly of the Church of Scotland, rendered more strict and vigilant than they might otherwise have been, in the observance of the Presbyterian code. But beside this, Dickinson, Pemberton, and Burr—men of most estimable character and of superior talents, but from education and principle of strong Congregational leanings—were, at the time of the union, no longer to be consulted, by those with whom they had been associated, and by whom they were deservedly regarded with reverence. President Dickinson, the champion of Congregationalism, died in less than two years and a half after the formation of the Synod of New York; Mr. Pemberton had been removed to Boston several years before the union of the Synods, and Mr. Burr deceased a few months before it was consummated. Several of the violent partizans on both sides had also been removed by death; and as is stated in the articles of union, a large majority of both Synods had come into the ministry since the lamented division had taken place. It is pleasant, however, to find that amidst the ravages of death, the two leaders of the opposite parties, Gilbert Tennent and Francis Allison, had been preserved, not only to lay aside their personal animosities, but each to use his whole influence in the Synod to which he belonged, to promote the union, and to effect a cordial, as well as a formal reconciliation. They both preached on the occasion, and seemed to vie with each other in recommending peace and fraternal concord. In regard to Presbyterianism, however, they had no differences to adjust—as their attachment to it had been always strong and unqualified.

Three articles of the plan of union on which the Synods came together and agreed to act in future, are inserted in the General Assembly's Digest. We think it may be gratifying and useful to many of our readers to see the whole plan. We insert it, therefore, with only one remark; namely, that the ambiguity and obscurity of "the adopting act" is totally excluded; and an unqualified declaration of adherence to the Westminster Confession, Catechisms, Form of Government, and Directory for Worship, is made indispensable to all candidates for the gospel ministry, at the time of their licensure.

"*The Plan of Union agreed upon between the Synods of New York and Philadelphia, at their Meeting at Philadelphia, May 29th*, 1758.

"The Synods of New York and Philadelphia, taking into serious consideration the present divided state of the Presbyterian Church in this land, and being deeply sensible, that the division of the Church tends to weaken its interests, to dishonour religion, and consequently its glorious author; to render government and discipline ineffectual, and finally to dissolve its very frame; and being desirous to pursue such measures as may most tend to the glory of God, and the establishment and edification of his people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavour the healing of that breach, which has for some time subsisted among us, that so its hurtful consequences may not extend to posterity; that all occasion of reproach upon our society may be removed; and that we may carry on the great designs of religion to better advantage, than we can do in a divided state: and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government, and discipline, there is the greater reason to endeavour the compromising those differences which were agitated, many years ago, with too great warmth and animosity, and unite in one body.

"For which end, and that no jealousies or grounds of alienation, may remain, and also to prevent future breaches of like nature, we agree to unite and do unite in one body under the name of the Synod of New York and Philadelphia, on the following plan:—

"1. Both Synods having always approved and received the Westminster Confession of Faith, larger and shorter catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as the confession of our faith, and

also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory; strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said confession and catechisms, and avoid and oppose errors contrary thereto.

"2. That when any matter is determined by a major vote, every member shall either actively concur with, or passively submit to, such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism: Provided always, that this shall be understood to extend only to such determinations, as the body shall judge indispensable in doctrine or Presbyterian government.

"3. That any member or members, for the exoneration of his or their conscience before God, have a right to protest against any act or procedure of our highest judicature, because there is no further appeal to another for redress; and to require that such protestation be recorded in their minutes. And as such a protest is a solemn appeal from the bar of said judicature, no member is liable to prosecution on the account of his protesting: Provided always, that it shall be deemed irregular and unlawful to enter a protestation against any member or members, or to protest facts or accusations, instead of proving them, unless a fair trial be refused, even by the highest judicature. And it is agreed, that protestations are only to be entered against the publick acts, judgments, or determinations of the judicature with which the protestor's conscience is offended.

"4. As the protestation, entered in the Synod of Philadelphia, A. D. 1741, has been apprehended to have been approved and received by an act of said Synod, and on that account was judged a sufficient obstacle to an union, the said Synod declare, that they never judicially adopted the said protestation, nor do account it a Synodical act; but that it is to be considered as the act of those only who subscribed it, and therefore cannot in its nature be a valid objection to the union of the two Synods; especially considering that a very great majority of both Synods have become members since the said protestation was entered.

"5. That it shall be esteemed and treated as a censurable evil, to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise, than by private brotherly admonition, or by a regular process, according to our known rules of judicial trial in cases of scandal. And it shall be considered in the same view, if any presbytery appoint supplies within the bounds of another presbytery, without their concurrence; or if any member officiate in another's congregation, without asking and obtaining his consent, or the session's, in case the minister be absent. Yet it shall be esteemed unbrotherly for any one, in ordinary circumstances, to refuse his consent to a regular member, when it is requested.

"6. That no presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and cases of conscience; and declare his acceptance of the Westminster Confession and Catechisms, as the confession of his faith, and promise subjection to the Presbyterian plan of government in the Westminster Directory.

"7. The Synods declare it is their earnest desire, that a complete union may be obtained as soon as possible, and agree that the united Synod shall model the several presbyteries in such manner as shall appear to them most expedient: Provided nevertheless, that presbyteries, where an alteration does not appear to be for edification, continue in their present form. As to divided congregations, it is agreed, that such as have settled ministers on both sides, be allowed to continue as they are; that where those of one side have a settled minister, the other being vacant, may join with the settled minister, if a majority choose so to do: that when both sides are vacant, they shall be at liberty to unite together.

"8. As the late religious appearances occasioned much speculation and debate, the members of the New York Synod, in order to prevent any misapprehensions, declare their adherence to their former sentiments in favour of them, that a blessed work of God's holy Spirit in the conversion of numbers, was then carried on: and for the satisfaction of all concerned, this united Synod agree in declaring, that as all mankind are naturally dead in trespasses and sins, an entire change of heart and life is necessary to make them meet for the service and enjoyment of God; that such a change can be only effected by the powerful operations of the divine Spirit; that when sinners are made sensible of their lost condition, and absolute inability to recover themselves; are enlightened in the knowledge of Christ and convinced of his ability and willingness to save; and upon gospel encouragements do choose him for their Saviour; and renouncing their own righteousness in point of merit, depend upon his imputed righteousness for their justification before God, and on his wisdom and strength for guidance and support: when upon these

apprehensions and exercises, their souls are comforted, notwithstanding all their past guilt, and rejoice in God, through Jesus Christ; when they hate and bewail their sins of heart and life; delight in the laws of God without exception; reverently and diligently attend his ordinances; become humble and self-denied; and make it the business of their lives to please and glorify God, and to do good to their fellow-men: this is to be acknowledged as a gracious work of God, even though it should be attended with unusual bodily commotions, or some more exceptionable circumstances, by means of infirmity, temptations, or remaining corruptions: and wherever religious appearances are attended with the good effects abovementioned, we desire to rejoice in and thank God for them.

"But on the other hand, when persons seeming to be under a religious concern, imagine that they have visions of the humane nature of Jesus Christ; or hear voices, or see external lights, or have fainting and convulsion-like fits, and on the account of these, judge themselves to be truly converted, though they have not the scriptural characters of a work of God above described, we believe such persons are under a dangerous delusion. And we testify our utter disapprobation of such a delusion, wherever it attends any religious appearances, in any church or time.

"Now as both Synods are agreed in their sentiments concerning the nature of a work of grace, and declare their desire and purpose to promote it, different judgments respecting particular matters of fact, ought not to prevent their union; especially as many of the present members have entered into the ministry, since the time of the aforesaid religious appearances.

"Upon the whole, as the design of our union is the advancement of the Mediator's kingdom; and as the wise and faithful discharge of the ministerial function is the principal appointed mean for that glorious end, we judge that this is a proper occasion to manifest our sincere intention, unitedly to exert ourselves to fulfil the ministry we have received of the Lord Jesus: accordingly, we unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves, that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness—to take heed to our doctrine, that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and strengthen each other's hands in promoting the knowledge of divine truth, and diffusing the savour of piety among our people.

"Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship, and government, and entertain the same hope of glory; and we desire that they would improve the present union for their mutual edification; combine to strengthen the common interests of religion; and go hand in hand in the path of life; which we pray the God of all grace would please to effect, for Christ's sake. Amen."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

On the Metals known to the Aborigines of North America. By Jacob Green, M. D. Professor of Chemistry in Jefferson Medical College.

The following particulars, respecting certain metallic substances discovered in the ancient graves of our aborigines, have been collected together, with a hope that they may throw an additional ray of light on the dark history of that mysterious race, which once inhabited along the banks of our great western rivers.

It is commonly supposed that those nations who obtained their sustenance by agriculture, were the first to devote much attention to the mechanick arts, and that they were therefore the first to discover the processes of metallurgy. Those who wander from place to place and live by hunting and fishing, might readily substitute for metals, sharpened flints and shells, thorns, and the bones of fish and other animals. Whether the people who constructed the fortifications and mounds of the west, had already passed, in the usual order of civilization, from the hunting to the pastoral state of society, or were just abandoning the pursuits of the chase for the employments of agriculture, are points foreign to this communication; its object, as just stated, being merely to show that

they were acquainted with some rude processes of metallurgy.

According to all antiquity, sacred and profane, gold, silver, and copper, were the first metals used by man. These facts are exactly what our present knowledge of mineralogy would lead us to expect—for we even now find these metals so pure in nature, that there is no necessity of resorting to melting and refining furnaces in order to render them malleable. We know nothing with certainty of the methods resorted to by the ancient metallurgists, but we have always supposed that the metals used in the first ages of the world were derived from the native substance, accidentally discovered near the surface of the ground, and not by extraction from the ores.

There are several instances mentioned in which small ornaments of *gold* have been found in our ancient tombs. The following fact will be sufficient for our purpose. Dr. Hildreth, in the Archæologia Americana, informs us that in a mound in Ross county, near Chillicothe, a piece of gold was discovered lying in the palm of a skeleton's hand.

The quantity of native gold now obtained from several districts of the United States, renders it highly probable that this metal was not uncommon among the aborigines. Plates of native gold, beaten out into thin foil, are frequently attached to the mummies in the tombs of the ancient inhabitants of Mexico. These plates are a native alloy of gold and silver, the silver being in such excess as to obscure the lustre of the gold altogether. On analyzing one of these plates, now in the Philadelphia Museum, I found it about fifteen carets fine—no copper could be detected in the alloy. This is the kind of gold, I suppose, known to the ancient North Americans.

The next metal to be noticed is silver. Near the mouth of the Muskingum, there are a number of old fortifications. Among the many curious articles found on digging in that place, there were several pieces of silver. This silver had been hammered out into thin plates, one of which was six inches long and two inches broad. It weighed one ounce. I might notice several other instances in which silver has been discovered in our tumuli. In all these cases the metal was no doubt in its native state. Large masses of silver are now met with in Mexico, and smaller portions frequently occur in some of the northern states.

Our third substance is copper. It is known to almost every one, that no metal was more common in ancient times than copper. It often occurs in loose, insulated masses. Not far from Lake Superior there is a large mass of this kind, weighing more than 2000 pounds, from which I have seen some rude utensils and ornaments fabricated by our present race of Indians. Near Somerville, in New Jersey, a lump of native copper, of about 100 pounds weight, was ploughed up a few years since, and I have some specimens obtained from that rich locality, weighing nearly two pounds. From these and other instances which could be specified, it might be expected that copper would often occur in our ancient mounds. Two or three examples, however, will be sufficient.

Dr. Drake, in his picture of Cincinnati, while noticing the articles dug from the ancient works in the Miami country, enumerates among them "a handful of copper beads, a small oval piece of sheet copper with two perforations, a large oblong piece of the same metal, with longitudinal grooves and ridges. Several copper articles, each consisting of two sets of circular concavo-convex plates." Dr. Hildreth, of Marietta, has given us an account of some curious ornaments of copper, taken from the ancient works near that place. The skeleton with which the copper was found, had entirely mouldered away, except a portion of the forehead and skull, which were in contact with the copper: "These bones were deeply tinged with green, and appear to have been preserved by the salts of copper." In the Philadelphia Museum, I have examined a rod of copper, dug out of a mound on the St. John's river, by Mr. Peale and others; it is about twelve inches in length, is pointed at the ends, and seems much harder than pure copper. When copper supplied the place of iron, the Egyptians had a process of rendering it exceedingly hard. It is also well known that the Peruvians and Mexicans tempered their axes and instruments of war, which were all of this metal, so as to make them a good substitute for iron; and from the appearance of the copper rod found by Mr. Peale, I have no doubt that our aborigines were acquainted with the same art. That they possessed considerable skill in moulding and working copper is evident, not only from their beads, rings, arrow-heads, and pipes, some of which are said to have been *soldered*, but ornaments of this metal have been found overlaid or plated with silver. These operations certainly imply very considerable advancement in the art of metallurgy. *See* Atwater's Antiquities, &c. p. 158.

Besides gold, silver and copper, our Aborigines were also acquainted, in some degree, with iron and lead. Every one knows that the art of working iron is more difficult, and of a later date, than that of the other metals just mentioned. It was, however, of very remote antiquity, though it was confined to particular places. Even

as late as the Trojan war, so high a value was set upon it, that a ball of iron was one of the prizes offered by Achilles at the funeral ceremonies in honour of Patroclus. Native iron is not very uncommon, and is usually more malleable and tenacious than the forged metal. The iron mentioned by most ancient writers, and that found in our ancient graves was no doubt the native mineral. In the cabinet of the New York Lyceum, I lately examined a large mass of native iron from Red River, in Louisiana. Its weight exceeds 3000 pounds, it can be easily cut, and is very malleable. At a red heat, fragments of it might readily be beaten into knives and spear heads.

The occurrence of iron in our mounds, manufactured into various utensils, cannot be doubted. Dr. Hildreth states "that a piece of iron ore, which has the appearance of being partially melted, or vitrified, was found in the ancient works on the Muskingum, and that this ore was about the specifick gravity of pure iron." It must therefore have been native iron. Mr. Atwater, in the Archæologia Americana, mentions several instances in which fragments of iron blades have been found almost wholly converted into oxide. Those ferruginous balls sometimes discovered in the mounds, have been strangely supposed by many to have been cannon balls of iron; but they are merely globular masses of pyrites, or the deuto-sulphuret. They often occur in the alluvial earth, in the western states. I have seen these balls more than a foot in diameter, and so perfectly spherical as to appear very much like the work of art.

The last metal to be noticed is lead. The lead ores of Missouri are so exceedingly rich and abundant, that the vast commercial demands for this metal, might there be supplied for some thousands of years. Though native lead is of very rare occurrence, and is perhaps only found in volcanick regions, there is no ore more readily reduced; indeed, this operation is now constantly performed by the Indians, to obtain balls for their rifles, and for the purpose of ornamenting their tomahawks and pipes. The occurrence of lead, however, in the ruins of our tumuli, is not very common. Dr. Drake, in describing the articles taken from a mound in the city of Cincinnati, mentions "a mass of lead ore," and further remarks that "lumps of lead ore, or galena, have been been found in other tumuli." A similar statement is made by Col. Sargent, in the American Philosophical Transactions, vol. iv. p. 205.

From the above particulars it follows, that although we cannot boast much of the skill of our aborigines, in the refinements of metallurgy, still they were undoubtedly familiar with some of the uses of gold, silver, copper, iron, and lead; and possessed vastly more knowledge on these subjects than the barbarous tribes who inhabited the same regions two or three centuries since.

Broom Corn.—Broom Corn is cultivated in the Hadley Meadows, and about that town extensively this year. Last season but little of it was raised, in consequence of the reduction of prices occasioned by an excess of it being planted the preceding year. The stock of brush now on hand is light and the market not glutted, scarcely supplied, and the crop this year will yield well and good prices be sustained. Mr. Shipman, of Hadley, is one of the most extensive, if not the largest broom manufacturer in New England. His factory is spacious, and not less than 50,000 corn brooms, we suspect, are annually made and sold by him. Making brooms is a striking illustration of the value of a suitable systematic division of labour. The handles are made by one set of men; the brush prepared by another; tied on by a third; the trimming performed by a fourth, and painting or staining the handle and putting on the finishing touch, administered by a fifth. In this manner, a broom, which if all the component parts successively were made by one man, would cost from seventy-five cents to a dollar, is now afforded, in consequence of the proper subdivision of labour, at less than one-sixth part of that sum.

Singular.—In Mr. Flint's Indian Wars of the West, he relates the following singular circumstances:—"On the side of a mountain in Tennessee, are the marks of the footsteps of men and horses in the limestone, in great numbers, and as though they were the tracks of an army. Some of the tracks show as if the army had slipped in miry clay. All have the appearance of being an actual impression in soft clay, which afterwards hardened to stone, retaining a perfect impression. Characters of great freshness of colouring, are marked upon many of the high bluffs, that impend the western rivers. Inscriptions of this sort are found in Missouri, on the Illinois, and in various other places. A remarkable tract of a human foot was found in a solid block of limestone, on the bank of the Mississippi, at St. Louis. The most ancient traditions of the West do not touch the origin of these mounds or characters."

Medical Force of Paris.—It appears from a late return, made by the Prefecture of the Seine, that there are at present 1652 medical practitioners practising in Paris. Of these, 879 are Doctors of Medicine of the new school; 36 Doctors of Surgery of the same; 209 Officers de Sante; 256 Midwives; 9 Physicians of the

old school; 18 Physicians of other faculties than those of Paris; 14 Officers de Sante, with certificates instead of diplomas; 12 Midwives of the same class; 19 Foreign Physicians, authorized to practise; and 300 Practitioners who have no qualification. The last item is certainly curious—nearly a fifth part of the *corps medicale* of Paris unqualified!—and this when we consider that the profession in France is so immediately under the care and cognizance of government!

Manufacturing.—It appears from an ingenious statement, that there are in the United States 795 Cotton Mills, moving a capital of $40,714,984, and manufacturing yearly 77,714,316 pounds of cotton, or 214,882 bales. The number of spindles 1,246,903; looms 33,506; yards of cloth made 230,461,900; hands, females 38,927; males 18,479; total 57,406; pounds of starch used 1,641,253; barrels of flour for sizing 17,245; cords of wood burnt 46,519; tons of coal 24,420; charcoal 9,205 bushels;—gallons of oil used 300,338; hand weavers 4,760; *total dependents* 119,626; annual value of cotton manufactures $26,000,000; aggregate of wages paid $10,294,445.

Religious Intelligence.

The American Board of Commissioners for Foreign Missions met, agreeably to adjournment of the preceding year, in Philadelphia, Sept. 18th ult., at 10 o'clock A. M., and was opened with prayer by Rev. C. C. Cuyler, D. D. The sittings of the Board, in conformity with arrangements made for the purpose and previously advertised, were held in the Seventh Presbyterian Church.

Twenty-nine corporate members, and twenty-five honorary members, were present during this annual meeting. On the first evening after the convention of the Board, a sermon was preached to a large and attentive audience, in the First Reformed Dutch Church in Crown Street, by the Rev. Wm. M'Murray, D. D., from 2 Cor. x. 4.

A long and deeply interesting annual report from the Prudential Committee, was read, on the first and second days of the meeting, by the three Corresponding Secretaries, the Rev. Dr. B. B. Wisner, and Rev. Messrs. Rufus Anderson, and David Green—each Secretary reading a part—probably the part that had been written by himself—the report, as usual, was ordered to be printed.

On the second day of the meeting, the annual election of officers took place—All the officers of the preceding year were re-elected; viz. Hon. John Cotton Smith, L. L. D., *President;* Hon. Stephen Van Rensselaer, L. L. D., *Vice President;* Rev. Benjamin B. Wisner, D. D., and Rev. Messrs. Rufus Anderson, and David Green, *Corresponding Secretaries;* Rev. Calvin Chapin, D. D., *Recording Secretary*, and Henry Hill, Esq., *Treasurer—Prudential Committee*, Hon. Wm. Reed, Rev. Leonard Woods, D. D., Samuel Hubbard, L. L. D., Rev. Warren Fay, D. D., Rev. B. B. Wisner, D. D., Hon. Samuel T. Armstrong, and Charles Stoddard, John Tappan, and Wm. J. Hubbard, Esq's., *Auditors.* On the evening of the same day, a large missionary meeting was held in the church in which the Board transacted their business. At this meeting, after prayer by the Rev. C. C. Cuyler, D. D., and reading a part of the annual report by Rev. Dr. Wisner, several resolutions were moved, discussed, and adopted—The objects of the resolutions were explained and advocated in five addresses, delivered by Rev. John Gosman, D. D., William Maxwell, Esq., Rev. Gardiner Spring, D. D., Ashbel Green, D. D., and Benjamin H. Rice, D. D. The meeting was closed with pronouncing the apostolical benediction by the Rev. President Day, D. D. L. L. D.

The third and last day of the

sittings of the Board was wholly spent in devising, proposing, and discussing a variety of measures and resolutions, to promote the interests and influence of the Board, and to advance the great and sacred cause of Foreign Missions; and the meeting was finally closed with prayer and pronouncing the apostolic benediction, by the Rev. Ezra Stiles Ely, D. D.

We have not been able to obtain a correct copy of the resolutions proposed and adopted, in regard to a variety of topicks and measures, and therefore have omited them altogether. They will doubtless soon appear in the Missionary Herald, as well as in the Annual Report, when we shall have an opportunity, if it appear expedient, to lay them before our readers.

The whole business of this meeting was transacted in the most desirable manner. The Hon. President fulfilled his functions with the intelligence, promptitude, and courtesy which distinguish him in his official character; and in all the discussions which took place, some of them earnest and animated, no acrimony or severity of any kind appeared—all was kind and fraternal. One of the Secretaries said to us, that he had never seen a meeting of the Board in all respects so entirely satisfactory as the last—The next annual meeting is to be held at Utica, N. Y., on the second Wednesday of October.

WESTERN FOREIGN MISSIONARY SOCIETY.

We greatly rejoice to find that this Presbyterian institution is urging forward its operations with spirit, and with increasing encouragement from presbyteries, churches, and individuals. We have this day conversed with one of the missionaries, who is soon to go to our Western Indians, and to be entirely supported by the presbytery of Newton. Another missionary with whom we have also had an interview, is on his way to New York, and, with a brother missionary, expects to accompany Mr. Pinney to Africa in the course of the coming month—This latter missionary is to be sustained by the presbytery of Miami. The Rev. Mr. Swift, the Corresponding Secretary of the Western Society, is now in the city of New York, making arrangements for the ordination of the African missionaries, and for their subsequent embarkation for Liberia. In a letter from him just received, he says —"The prospect of funds and of friends here would be good; but there are a multitude of objects crowding in, in rapid succession, and it will be difficult to obtain a hearing"—This is indeed the difficulty—It must, however, be met, and the friends of the benevolent objects that solicit attention ought, we think, to make a selection of those which, in their judgment, have the first claim on them severally—and let other demands be postponed to a future day, with such small contributions only as may suffice to show the good will of the donors, without detracting materially from the more liberal patronage which they give to enterprises and efforts, that from their importance, their recent origin, their necessities, and their immediate connexion with the church to which the donors belong, claim a present preference. For ourselves, we can say with truth, that all the evangelical missions of the present day share in our cordial good wishes, and in our sincere prayers to God for their success; and we desire to see no other rivalry among them, than that which consists in striving who shall do the most good. We view them all as great missionary families, whose prosperity affords us lively pleasure, and to whom we would give all neighbourly assist-

ance. But the Presbyterian family is our own family—that to which we belong, for which we must provide, and for the prosperity of which, of course, our money and our efforts must chiefly be devoted. Let every other denomination act in the same manner, and we believe the most good will be done—the best result will be produced.

View of Publick Affairs.

It has several times occurred, during our editorial labours, that after we had industriously compiled our Chronicle of Publick Affairs for the month, an arrival from Europe has brought intelligence, which rendered a great part of our statement as much out of date as an old Almanack: and never has this been the fact more remarkably than at present. Our Chronicle was just sent to the printer, when we received the following—only time enough to substitute it, without a new arrangement, in the place of what we had written.*

LATEST FROM EUROPE.

New York, October 8.—The Packet Ship New York, Capt. Hoxie, arrived yesterday afternoon, having left Liverpool on the 4th ultimo, bringing us our regular files of papers up to that date from the place of sailing, and London to the 3d inclusive.

The King of Spain is not dead, as was reported; but his restoration to health is looked for by no one about his person. The cabinet of Madrid, at this juncture, presents a singular spectacle. The queen and her party anxiously watching the expiring monarch, to secure his throne for her daughter, and introduce, on his death, a more liberal system of government. Her opponents, with the minister, M. de Zea, at their head, fixing their hopes on Don Carlos, the priesthood, and the friends of absolute power. Mr. Addington, the British Ambassador, who was known to belong to the Tory party, having been recalled, has materially raised the hopes of the Queen's party, as it is believed the French Ambassador will, in consequence, be induced to adopt a more energetick language in favour of the Queen, and that the representatives of England and France will henceforward keep in check the diplomacy of Russia and Austria.

All the French troops have evacuated Greece; this measure was consequent upon the retreat of the Russian troops from Constantinople. The latter power, it would seem, has succeeded in acquiring an unbounded influence over the councils of the Grand Seignior.

From France there is nothing of importance. Marshal Soult has resumed the duties of Minister of War.

Prorogation of Parliament.—The British Parliament was prorogued on the 29th of August, by the King in person, who delivered the following speech:—

My Lords and Gentlemen,—In opening the present Parliament, I stated that never at any time had subjects of greater interest and magnitude called for your attention. The manner in which you have discharged the duties thus committed to you now demands my warmest regard, and enables me to close a session not more remarkable for its extended duration than for the patience and persevering industry which you have employed in many laborious inquiries, and in perfecting the various legislative measures which have been brought under your consideration. I continue to receive from my allies, and from all foreign sovereigns, assurances of their friendly disposition. I regret that I cannot yet announce to you the conclusion of a final and definite arrangement between Holland and Belgium; but the convention in conjunction with the King of the French, I concluded, in May last, with the King of the Netherlands, prevents a renewal of hostilities in the Low Countries; and thus affords a fresh security for the general continuance of peace. Events which have lately taken place in Portugal, have induced me to renew my diplomatick relations with that kingdom, and I have accredited a Minister to the court of her Most Faithful Majesty, Donna Maria.

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* As the permanent preservation of the news of the day is not important, we have inserted a part on the third page of the cover.

You may rest assured I look with great anxiety to the moment when the Portuguese monarchy, so long united with this country by the ties of alliance, and by the closest bonds of interest, may be restored to a state of peace, and may regain its former prosperity. The hostilities which had disturbed the peace of Turkey have terminated, and you may be assured that my attention will be carefully directed to any event which may affect the present or the future independency of that empire. Your investigation, carefully prosecuted during the last session, has enabled you to renew the charter of the Bank of England, on terms which appear to be well calculated to sustain publick credit, and to secure the usefulness of that important establishment.

The laborious inquiries carried on by committees of both houses of Parliament for several successive sessions, have also enabled you to bring the affairs of the East India Company to a satisfactory adjustment. I have the most confident expectation that the system of government thus established will prove to have been wisely formed for the improvement and happiness of the natives of India, and by the opening of the China trade a new field has been afforded for the activity and the enterprise of British commerce. The state of slavery in my colonial possessions has necessarily occupied a portion of your time and attention, commensurate with the magnitude and difficulty of the subject. Whilst your deliberations have been guided by the paramount consideration of justice and humanity, the interests of the colonial proprietors have not been overlooked. I trust that the future proceedings of the colonial legislatures, and the conduct of all classes in my colonies, may be such as to give full effect to the benevolent intentions of the legislature, and to satisfy the just expectations of my people. I observe with satisfaction that the amendment of the law has continued to occupy your attention, and that several important measures have been adopted, by some of which the title to property has been rendered more secure, and the conveyance of it more easy; while by others, the proceedings in courts, both of law and equity, have been made more expeditious and less costly.

"The establishment of the Court of Privy Council is another improvement, which, while it materially assists suitors at home, will, I trust, afford substantial relief to those in my colonial possessions. You may rest assured that there is no part of your labours which I regard with a deeper interest than that which does, by well considered amendments of the law, make justice easily accessible to all my subjects. With this view I have caused a commission to be issued for digesting in one body the enactments of criminal law, and inquiring how far and by what means the criminal process may be assimilated to the other branch of our jurisprudence. I have also directed commissions to be issued for investigating the state of the municipal corporations throughout the United Kingdom. The result of other inquiries will enable you to procure those means which may seem best fitted to place the internal government of corporate cities and towns on a solid foundation, in respect to their finances, their government, and their police. In the meantime, two important acts have been passed for giving constitutions, upon sound principles, to the royal and parliamentary burghs of Scotland, and your attention will hereafter be called to the expediency of extending similar advantages to the unincorporated towns of England, which have now acquired the right of returning members to Parliament. It was with the greatest pain that I felt myself compelled to call upon you for your additional powers to control and punish the disturbers of the peace in Ireland.

This call was answered, as I confidently anticipated, by your loyalty and firmness. I have not found it necessary, except in a very limited degree, to use the powers thus confined to me, and I have now the satisfaction of informing you that the spirit of insubordination and violence which had prevailed to so alarming an extent has in a great measure subsided. I look forward with anxiety to the time when the painful necessity of continuing those measures of great but unavoidable severity shall cease; and I have given my assent, with unqualified satisfaction, to the various salutary and remedial measures which, during the course of the present session, have been proposed to me for my acceptance.

The act which, in pursuance of my recommendation, you passed with respect to the temporalities of that branch of the united church which is established in Ireland, and for the immediate and total abolition of vestry assessments, and the act for the better regulation of juries, both as to their civil and criminal functions, afford the best proof that full reliance may be placed on the Parliament of the United Kingdom for the introduction of such beneficial improvements as may insure the welfare of all classes of my subjects, and thus effectually cement that legislative union which, with your support, it is my determination to maintain inviolate.

Gentlemen of the House of Commons,

I thank you for the supplies which you have granted for the services of the year. The estimates proposed to you by my direction were considerably lower than those of the former sessions, and you have wisely applied the reduction which has thus been

effected to the diminution of the public burdens. In the course of judicious economy, combined with the due regard to the exigencies of the state, I am persuaded that you will persevere, and thus confirm the title which you have acquired to general confidence, as the faithful guardians of the honour of the crown, and the true interests of the people.

My Lords and Gentlemen—

In returning to your respective homes you will carry with you the gratifying reflection that your labours have been sedulously employed for the benefit of your country. During the recess your attention will be equally directed to the same important object, and in this useful and honourable discharge both of your public and private duties, under the blessing of Divine Providence, I confidently rely for the encouragement and support of my people in that love of liberty, and in that spirit of industry and obedience to the law, and that moral worth which constitutes the safety and happiness of nations.

His Majesty having concluded his speech, the Lord Chancellor said, it is his Majesty's royal will and pleasure that this present Parliament be now prorogued, and this Parliament is accordingly prorogued until the 31st of October next.

On the 28th, the royal assent was given, by commission, to the following bills: East India Company's Charter, the Slavery Abolition, the Customs Regulations, the Grand Juries, (Ireland,) the Cholera Preventions, the Court of Chancery Regulation, the Sugar Duties, the Thames Tunnel, the Irish Wine, Spirits, and Beer, the Separatists' Affirmation, the Stage-Coach, the Lunatic Laws Amendment, the Fines and Recovery Abolition, the Seamens' Wages, the Prevention of Smuggling, the British Possessions, the British Vessels Registration, the Warehousing, the China Trade, the Slave Trade Convention, the Quakers and Moravian's Affirmation, the Bankruptcy Court, the Banker's Notes, the Sugar Refining Bill, and a number of local bills.

West India Commissioners.—Messrs. Lewis, Elwyn, and Henry Stephenson, Esqrs., are to be the three salaried commissioners for the distribution of the West India Compensation Fund, Mr. Pepys, King's Counsel, and member for Malton, has accepted the honorary appointment of Chairman, and Mr. under Secretary Lefevre, with two other unpaid Commissioners, not yet named, will complete the Board. Great interest is making to obtain the new appointments of magistrates in the West India Islands, the salaries are £300 a year.

Austria.—A loan of £4,000,000 sterling has been negotiated for the Austrian government, by an eminent capitalist in London. The terms have not yet transpired, nor is it, we believe, intended to bring it into the market at present.

Paris, August 28.—The King set out on his excursion to Cherbourg on Monday. Queen Donna Maria, and suite, left Paris yesterday for Havre, where she will await a conveyance to Lisbon. The reported attachment of Donna Maria to the Duke of Leuchtenberg, now in Italy, has for some time been the subject of speculation. This subject has acquired the more interest in consequence of a letter from Toulon, of the 22d inst. which states that a telegraphic despatch was received that morning, directing the authorities to take every measure to prevent the young Duke of Leuchtenberg, son of the Prince Eugene Beauharnois, from entering the French territory, in execution of the laws of 1816 and 1830, which prohibit the entry of the French territory to all members of the family of Napoleon.

Spain.—There is no confirmation of the report given in a letter from Lisbon, of August 22d, received at Halifax, of the death of the King of Spain. The following is the latest account from Madrid, given in the London papers:

Madrid, Aug. 12.—The king is quite unable to move from his bed, unless it is to sit a few hours in his easy chair; but although he has lost the use of his limbs, his mental faculties remain unimpaired, and he sticks with immoveable obstinacy to all his notions and prejudices. His chief physician, M. Castello, has again insisted that bulletins should be published relative to the king's health; but M. Zea has persisted in not allowing this to be done. M. Zea's motives may be easily appreciated. Don Carlos is still in Portugal, and although the Spanish frigate Lealtad is gone to Vigo to wait for him there, and take him to Italy, it is believed that his friends have advised him by no means to think of moving so far out of reach for the present, and he will remain where he is, unless he comes nearer to the frontier.

The Augsburg Gazette says, that another conference between the Sovereigns will take place at Troppau, in September, at which the Emperor of Russia will be present.

Portugal.—The latest intelligence from Lisbon was to the 17th, and from Oporto to the 21st of August. These accounts say that the capital was in the most settled and tranquil state; commercial business, which for many months had been completely stagnated, was reviving daily; and public confidence in the new order of things very apparent. A strong proof of this was given, and continued to be given, by the daily sub-